

A) Critical Interpretation & Investigation of Epithets of

B.H. K. Kapadia
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A critical Interpretation and Investigation of Epithets of Soma

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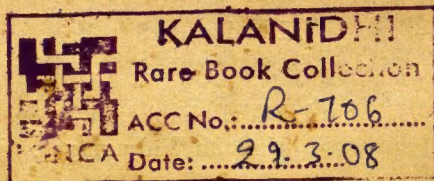
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PREFACE

Every god of the Rg-vedic period has got adjectives or epithets that are applied to them. Some of these adjectives are applicable to only one particular god and to none else. Whereas, there are others, which are not so. Some epithets are anthropomorphic. In this small book, I have made an attempt to critically examine, interpret and investigate epithets used with regard to Soma especially in the Rg-veda.

I had ransacked the entire Rg-veda while reading for the Degree of Ph. D. under the able guidance of Prof. H. D. Velankar, M. A., Wilson College, Bombay. While writing this critical book I have made use of the data collected by me both for my Research studentship of the Bombay University as well as my Thesis on "Soma in the Rg-veda."

With a view that the general student may have a correct and critical grasp of Soma as a god, as a plant and juice, I have written an Introduction. In this Introduction I have briefly yet critically and comprehensively tried to discuss Soma, as a god, as a plant, as a juice and even Soma from ritualistic point of view. The acquisition of the plant, extraction of Soma-juice from the stalk by means of press-stones, its filtration, its mixture, its offer etc. are discussed by me.

In writing this book, I have consulted books referred to by me in the Select Bibliography. I am indebted to all those authors whose help I have taken consciously or unconsciously. In giving a sort of continuous picture of Soma from beginning to end in some places I have made use of the German translation of the Rg-veda part three of Geldner also. I thank all these authors very sincerely.

The critical examination of the epithets of Soma is done by dividing them under three broad headings. They are: Soma as a god, Soma as a plant and Soma as a juice.

First of all, I take up the discussion of Soma as a plant, then the juice and then Soma as a god as a result of deification. My whole intention in this discussion is to show whether there are any adjectives which can go to show that Soma is the Moon. But there are no such clear cut adjectives. Even in my Thesis for Ph. D. and my book entitled, "Soma in the Legends" I have come to the conclusion that as far as the R̥g-veda is concerned Soma can never be identified with the moon all throughout.

I have then given a glossary of Soma's epithets alphabetically arranged and I have also shown the various passages in the R̥g-veda where they occur. I have also taken occasional help from the Brāhmaṇas. The editions of these Brāhmaṇas are the same as mentioned in my book "Soma in the Legends." References which stand by itself are from the R̥g-veda. e. g. (1.1.1.) means (R. V. 1.1.1.)

Besides, I have given an index of important names, proper names occurring in this book.

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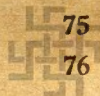
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INTRODUCTION

The R̥g-veda enjoys a unique position. It is the oldest remnant of extant literary record of the world written in a language. If one were to collect ancient books and place them in a library the R̥g-veda would enjoy the proud privilege of being given the first place. In extent and bulk it is equal to Odyssey and Iliad put to-gether. The R̥g-veda consists of 1017 or counting eleven Vāḷakhilya hymns of the eighth book consists of 1028 hymns. It has about 10,600 stanzas which can give an average of 10 stanzas roughly to each hymn. Books II to VII are known as family books and are homogeneous in character. According to Indian tradition they are composed or seen by seers of the same family and hence they are known as family books. Book ninth is distinguished from these as all its hymns are addressed to one single deity Soma.

The ninth book was added after the first eight were formed into a unit. The family books do not contain a single hymn to Soma. The first and the eighth to-gether have three hymns to Soma. As shown by the refrain, peculiar to the family books, the hymns of the ninth book were composed by the authors of these family books. So, it is very likely that all the Soma hymns from books 1 to 8 were taken out to form a single collection of hymns belonging to the sphere of the Udgātṛ and were added after these eight books which fell within the scope of the Hotṛ priest. The hymns of the first part of the 9th book (1-60) are arranged in accordance with the decreasing number of verses, beginning with 10 and ending with 4. In the second part (61-114) having long hymns (of 58 verses 9.97) and of 48 verses (9.86) this arrangement is not followed. These two parts even differ metrically. Excepting 4 verses of the first part all are in Gāyatrī while the second part mainly consists of other metres e. g. 68-84 in Jagatī, 87-97 in Triṣṭubh.

About 122 hymns are addressed to Soma. 114 of the ninth book and 8 of other books which treat separately of Soma as a God. Four hymns (1.91; 8.48.79 and 10.25) are solely, addressed to Soma and four others (1.187; 8.72; 10.85.114) which are partly addressed to Soma. He is also addressed as a dual deity with Indra (6.72; 7.104); Agni (1.93); Pūṣan (2.40) and Rudra (6.74). According to A.A. Macdonell's V. M. p. 54, 250 hymns are addressed to Indra, 200 to Agni (p. 88). Judged from statistical standards and from the frequency, the position of Soma in the R. V. is third. The four hymns of books 1, 8 and 10 describe the physical and magical working of Soma in the drinker. The Soma Pavamāna hymns of the ninth book have this peculiarity that they deal with the purified Soma.

The Soma plant and juice, the physical basis of Soma being always very clear, anthropomorphism in the case of Soma as in the case of Agni is not much developed when compared to Indra or Varuṇa. Soma is a God belonging to Indo-Iranian period and his importance in the R.V. is as a result of the Soma Sacrifice. Soma was the soul of sacrifice. In Avesta Soma is Haoma.

The ~~importance~~ importance of Soma as a plant in the Sacrifice gave it a high status in the vegetable Kingdom and specially among the herbs. Soma is lord of plants (9.114.2) or plants have Soma as their King (9.97.18.19). He is therefore lord of forest, vanaspati (1.91.6; 9.12.7) as well as generator of plants (1.91.22). The plant was a rarity even in ancient days. later on, in the Brāhmaṇas, it was purchased from the Śūdras. The soma-plants were tied in bundles and were carried on heads. Soma has two habitations: the earth and the heaven. From heaven Soma is brought by birds, Śyena, Suparṇi and by Gāyatrī¹. The terrestrial home of the plant is referred to as Mūjavat (10.34.1), it dwells on mountains (9.46.1). In R.V. 5.85.2

1. See my book Soma in the Legends.

and T.S. 1.2.8.1 Varuṇa is said to have placed Soma on mountains. R. V. 1.91.4 speaks of the various habitations of Soma such as heaven, earth, mountain, plants and waters. Soma is said to be growing on mountains (3.46.5; 48.2; 5.43.4; 85.2; 8.63.2; 9.18.1; 46.1; 61.10; 62.4; 71.4; 79.4; 85.10.11; 95.4; 98.9 etc.). Even in Avesta (Y. 10.3.4.11.12.17) haoma is said to be growing on mountains. Mountains are called Somapr̥sthāḥ and Soma is called Giriṣṭhāḥ. In A.V. 3.21.10 Somapr̥sthā occurs as an epithet of mountains.

His place is also the highest heaven (tr̥tīasyām divi 9.86.15; 10.108.1) (and even so according to the Brāhmaṇas. From here he looks down on earth and regards all beings (9.71.9) or from here he is received by the earth (9.61.10). Soma occupies (9.85.9), is lord of (9.86.11.13) is purified in heaven (9.86.22; 83.2) and stands above all the worlds like Sūrya (9.54.3). The heavenly habitation of Soma is referred to in 6.37.2; 9.52.1; 61.10; 63.27; 66.30; 71.4; 86.15; 10.85.1. In 9.85.2 Soma is said to be placed in the lap of constellations. Can this be a reference to the Moon? From these references it is very clear that Soma was in heaven, on earth, on mountains.

Soma is spoken of as one who is brought by the hawk from heaven to earth (1.93.6). Soma grows like other plants with rain water. So Parjanya is the father of Soma (9.82.3). It is only at 10.94.3 Soma is designated as a red tree. Here the press-stones are devouvering the twig of the red-tree. From heaven Soma is brought by Śyena and Suparna¹. The Śyena swift as thought goes to heaven, pierces the iron citadel, brings down the plant gives it to the wielder of the thunder-bolt, Indra, (8.89.8; 4.27.1; 3.43.7) inspite of the danger of the bow-armed Kṛśānu.

As the Soma-sacrifice was the centre of R̥g-vedic ritual God Soma is one of the most prominent of the

1 See pp. 2, 3, 4, 5, 7, 8, 9 of Soma in the Legends.

deities. The juice was extracted from the stalk growing on mountains. Many Latin names are given for this plant like Ephedra etc. but we do not know exactly about it. However, it appears, that it was a small shrub about 3 feet high. It may be growing on uncultivated waste land. Its fruit is red and fleshy liked by children. The home of this plant may be Turkestan, North and Middle Persia, North-East Afghanistan, and North-West Himalaya. Many are the substitutes for this plant mentioned in later literature.

The colour of the Soma stalk is described as Hari and Aruṇa. The colour of anśu is referred to as hari and aruṇa but never as babhru. Even in Avestan texts the mention of Zairi, Zairigaono Haoma is very frequent in Yasna 9.16.30; 10.12 etc. (V. M. of A. Hillebrandt p. 213). In the Brāhmaṇas it is often described that Soma was stolen by Gandharva Viśvāvasu, gods send Vāk to get Soma. Even at the time of purchasing Soma stalks from the Śūdra, red cow, given as the price, was taken back afterwards. Babhru and aruṇa are the colours of cows mentioned in the Brāhmaṇas (Ś. Br. 3.3.1.14; 5.2.5.12; 5.5.1.9; T.S. 2.1.3.2; J. Br. 2-249; M.S. 2.5.1; 2.5.5; 3.7.4 etc.) The R.V. is absolutely silent about the description of the plant. Whether it was a shoot or a shrub or a bush or a plant or a tree we do not know. From 10.89.5 it appears that it was a creeper between atasa and Vāna. At A.V. 5.4.7; 19.39.5.8 Kuṣṭha is referred to as closely related to Soma and it is growing round about Himalaya (A. V. 5.4.2.3). It is found to the North of Himalayas (A. V. 5.4.8). In Brāhmaṇas Soma is identified with nyagrodha, parṇa, palāśa, Śyāmāka (Ait. Br. 25.5; Kau. Br. 2.2; Ś. Br. 6.6.3.7, T. Br. 1.2.1.6 G. Br. 2.1.17 etc.). The colour of the substitutes when the genuine Soma was not available is emphatically prescribed as aruṇa. The injunctions of the Brāhmaṇas clearly ask us to select that plant which is red in colour. The stalk is called anśu and andhas. It is milked out by adris, grāvanas and mortar and pestle.

The juice has following colours: hari, babhru, aruṇa, Śoṇa, gaura. When the plant was crushed the juice flowed out and the skin remained behind as a remnant. Root duh is connected with anśu. Suggesting that the stalk was as big as the udder of a cow when milked. The stalks were juicy. rich in juice. The swollen stalks gave out the juice like the udder of cows (8.9.19). The adjective āpīta (9.74.2) also leads to the same conclusion. The stalk was pounded with barley (9.68.4). The anśu is milked out with adris and not with grāvans. The juice is referred to as pīyūṣa which is drunk by Indra on the very day of his birth (3.48.2). The Soma stalk appears to be long and covered with several knots or joints (parvan 10.68.9). Parvan means that much portion of the Soma stalk which was cut for pressing. For pressing the stalk was cut exactly at these joints and the portion between two joints was of the length of the cow's udder. Roth renders Soma-parvan (1.9.1) by feast. On p. 217 of V. M. A. Hillebrandt objects to this rendering. Here both the meanings joint as well as feast are possible. Somaparvabhiḥ is the drink which flows out through all the joints of the stalk as also on all the days of Soma-feast. Crushing of the joint is referred to at A. V. 9.8.19. T. Br. 3. 7-13 refers to the breaking of the dear limbs of the stalk as well as the joints.

In passing, I give below the information about the Soma plant noted by Shrimati Shankuntala Rao shastri in her book entitled "Women in the Vedic Age" on p. 26 and 27:-

"The plant grew on mountains, that of Munjavat being specially renowned.....It has been held to be the *Sacrostemma viminalis* or *Aselepias Acidula*. Both held that *Sacrostemma acidula* more nearly met the requirements of the case. Walt suggested Afghan grape as the real Soma, and Rice thought a sugar-cane might be meant, while Max Müller and Rajendralal Mitra suggested that the juice was used as an ingredient in a kind of beer—i. e. that

the Soma plant was a species of hop. Hillebrandt considers that neither hops nor the grape can explain the reference to Soma. in the Yajur veda the plant is purchased ere it is pressed It grew on a mountain and could not be obtained by ordinary people: perhaps some special tribe or prince owned it, like the Kikatas (R. V. III. 43. 14). Besides these the Sushruta Samhita has chapter 29 of chikitsita Sthana gives a detailed account of Soma. The author gives 24 varieties of this Soma plant; 1 Amshumana; 2 Munjavan; 3 Chandramah; 4 Rajataprabha; 5 Durva-Soma; 6 Kaniyan; 7 Shvetaksha; 8 Kanakaprabha; 8 Pratapavan; 10 Talavrinta; 11 Karavira; 12 Amshavan; 13 Svayamprabha; 14 Maha-Soma; 15 Garudahrita; 16 Gayatrya; 17 Traishtubha; 18 Pamkata; Jagata; 19 Samkara; 20 Agnish-toma; 21 Rajvata; 22 Tripada; 23 Gayatriyukta and 24 Udupati. The author gives a description of the plant from which one can distinguish it from the rest. It is a plant containing fifteen leaves. In form it is like a plantain tree. All the leaves do not come out at the same time. One leaf comes out each day beginning from the new-moon day, so that by the full moon day the tree is full with 15 leaves. From that day to the new moon one leaf falls off on each day, so that by the new-moon day the tree is bare. Further details for distinguishing one species from the other also are given. The root of the Amshuman Soma has the smell of clarified butter. The root of the Munjavan Soma is like that of the plantain tree and its leaves are like those of a garlic plant. The Chandrama Soma is golden in colour and it is to be found mostly near water. The Garudahrita and Shvetaksha Soma is pale in colour and is like the skin of a serpent; it is to be found entwined with the branch of a tree.

The author gives the name of places where the Soma is to be found. They are the Himalayas, Arvuda, Sahya, Mahendra, Malaya, Sree Parvata, Devagiri, Devasahagiri, Paripatra, Vindhya Parvata and Devasundara Lake. At the foot and among the five mountains that are to the

north of the Beas and in the Sindhu river the Soma named chandrama is to be seen afloat like moss. The Soma called Munjavat Amshuman also grows near the Indus. The Soma called Gayatra Trishtubha and Pamataka and Jagata Somkara grew in Kashmir near the lake called the small Mānasasarovara.

The author at the end of his valuable description says that none but the virtuous could see the plant, from which it seems that the plant had already become very rare. The description is a genuine one. None but the eye-witness can give such a detailed description of the plant and its varieties, and there cannot be any doubt that it was used as a medicine."

"Soma is held to be *Sarcostemma viminale* or the *Asclepias acida* (= *sarcostemma brevistigma*). Roth held that *Sarcostemma acidum* more nearly met the requirements of the case." (V. I. Vol. II. p. 475).

The dispute between Max Müller, Roth, J. G. Baker, W. T. Thiselton Dyer, Charles G. Leland and A. Houtum-Schindler, as to the identity of the plant, is reprinted in Max Müller's *Biographies of words*. The original Soma plant was, doubtless, identical with the Haoma of the Avesta. On the plant from which the present Parsis of Kermān and Yezd obtain their Hūm juice, and which they regard as identical with the Avestic Haoma, see Eggeling, *Sacred Books of the East*, 26, XXIV.

The localities where Soma was consumed were Ārjika, Pastyāvāt, Saryaṇāvāt, Su-Ṣomā, the territory of the Pāncajanāḥ and so on.

The word kṣip (9.79.4) is characteristically used with the stalk suggests that it had several joints as on the finger as well as the tapering shape. The word pr̥ṣṭha (4.20.5) also suggests the same idea. Vāṇa is another word that is connected with the soma plant (9.50.1; 97.8; 4.24.9). By vāsis the stalk was cut exactly at these joints

so that the portion between the two joints is like the udder of a cow in length and circumference. The root duh used with vakṣaṇā (8.1.17) as with anśu and the image of milking out the udder of the cow is complete when we connect vakṣaṇā with the plant. The stalk was juicy (āpīta) and it is possible to infer that the juicy stalk was transparent as a result of swollen juicy vakṣaṇas and vāṇa which are visible just behind the coating of skin (tvac, tanvā, Śaryāṇi, Śarīra) which was abandoned when crushed by the stones.

Soma was brought to the Sacrificial chamber in a havirdhāna cart or on the heads of men (Āp. 10.24.3). In the latter case it must have been bound in bundles. The word Khāri (4.32.17) occurs only here and in acc. plu. The word appears to be a measure as the numerical adjective shows. Hundred Khāris of Soma are desired for Indra. The word may mean a weight or bundle. Even to-day dry wood and grass is neither weighed nor counted singly but are measured in bundles. This interpretation fits in when Soma was carried on heads.

For the preparation and offer of Soma according to Ait. Br. 35.6 following articles were required: the adhiṣavaṇam carma, adhiṣavaṇa phalake, the droṇakalaśa, daśāpavitra, the press-stones, the two pails (putabhṛt and ādhavanīya), the plate (sthāli) the Udancana and camasa.

Soma stalks were placed on the cow's hide (1.28.9; 9.65.25; 69.3; 12.3; 66.29; 10.116.4). Hide has two functions: (1) the stalks that were washed or cleansed before being actually used for crushing were placed on the hide, (2) the extracted juice was resting, playing and flowing on the hide. The stalks were placed on the hide and were taken one by one for pressing. The hide also served as a seat for the lower stone on which the stalk was placed and was crushed by the upper stone. The word occurs in books 1, 9 and 10 only. The cow's hide was placed on two wooden boards which seem to be slightly slanting on oppo-

site sides and were furnished with slightly depressed gutter like pipes. The juice that fell on the hide flowed through the dru and then to the droṇas etc; At the end of the dru was placed the strainer or the sheep's wool.

Dru appears to be a small open wooden gutter like pipe attached to the lower board through which the pressed juice flowed into the wooden tubs after being collected in the depressed sides of the lower board on which the press-stones were placed. Through the medium of the small open wooden pipe (druṇā) the juice obtains a seat in the vessels. (9.1.2; 65.63.10.101.10). The word occurs four times in the R. V. three times in inst. and once in loc. sing. Every where through this contrivance it flows into the tub passing over the strainer. The instrumental use of it differentiates from Oni, Kalaśa, Kośa, camasa, camū, droṇa and vana. Kośa once is in inst. at 1.130.2.

The juice of the stalk while it came out from the stalk when crushed by press-stones was in an impure state as it was accompanied by the broken parts of the stalk etc. Such a kind of juice is certainly undrinkable. In order to purify a strainer (German *Seihe*) or the sheep's wool or hair (avyo vāra) were required. In the R. V. there is no description of the size, nature, the material etc. of the stainer. Probably it was made from the darbha grass Zimmer thinks hvarāmsi (9. 3. 2; 63. 4) points to its plaiting (V. I. p. 509). Strainer is described as Sahastra-dhārah (9. 73. 7). This adjective probably signifies that it was furnished with innumerable pores or holes. It is also called extensive (9. 73. 7. 83. 1. 2). The juice goes on it, runs forth to it, goes beyond it, bellows, sings, flows moves, roars, sits and is cleansed on it. The juice is washed on it, spills out from it, and is licked by the mothers i. e. the cows on it (9. 100.7). Ś. Br. 1. 7. 1. 13; 4.1.2.4, describes Soma as purified by strainers. The word pavitra is neuter. It occurs as pavitram 36 times, in nom.

pl. once (9. 73. 8), twice in inst. sing. (9. 67. 22. 25), twice in inst. plu. as pavitraiḥ and twice as pavitrebbhiḥ, once in Abl. sing. (10. 17. 12) and 52 times in loc. sing. The word occurs in sing. and plu. but not in *dual*. Important verbs connected with it are avyata, arṣ, kram, kṣar, gam, dhāv, pav, pū, mṛj, yā, vṛdh, sinc, su, sr, srj, skand, hasate, and once hi (9. 92. 1).

The sheep's wool is another medium by means of which the pressed Soma containing small fibres, bodily parts, ripra etc. is rendered pure. This was certainly porous. Soma clings to the pores of it (9.16.2). The sheep's wool retains the solid part (9.78.1). Vāra which corresponds to vāla occurs without avya also.

The various articles to crush the stalk are: adri, aśna, grāvan, parvatā-adrayaḥ, bharitra, vāśi and ulukhalamusala. The stalk placed on the cow's hide is pressed by adri. The stone was held in the hand. (7.22.1) The priests privileged to hold it are the adhvaryus (8.4.11). The priests washed their hands before crushing (4.45.5) The two stones rest on the lap of Dhiṣṇā (1.108.3) According to *Grassmann*, *A. Hillebrandt* and *Oldenburg* the press-stones were perforated (10.94.11). But the contrast intended by tṛdila and atṛdila shows a paradox namely the stones are piercing and yet do not destroy. *Sāyaṇa* also explains the word tṛdila as anyeṣām abhedakāḥ Ś. Br. 12.8.2.12 also represent Soma as pressed by adris. In the R.V. it occurs in sing, in dual (1.109.3; 7.39.1; 42.1) and in plu.

Ulūkhala is the regular expression for mortar from the Ṛg-veda (1.28.6; A. V. 10.9.26; 11.3.3; 12.3.13; T. S. 5.2.8.7; 7.2.1.3; Ś. Br. 1.14.6 etc.) and occurs also in a compound Ulūkhala-musala-mortar and pestle (A.V. 9.6.15; Ś. Br. 1.11.22). The exact construction of the vessel is unknown till the Sūtra period.

The word Aśna occurs only once (8.2.2). Grāvan is another implement. Grāvan is deified in more instances

than adri. They are principally addressed in 3 hymns (10. 76; 94; 175) and in some stray verses such as 5. 31. 5; 8. 27, 1; 10. 108 11 etc. While pressing both adris and grāvans give out sound. Ś. Br. 1. 1. 4. 7 gives pṛthubudhna as an adjective of the press-stones. The same passage further describes that Soma is pressed by grāvans, ulukhala-musala and dṛṣadupala. The word occurs in sing. dual and plu. Only once in dual at 2. 39. 1. Verbs connected with are : yu, vac, vagnum kṛ, vad, vācam iyarti, su, vācam vad etc. Grāvan occurs in dat. and abl. while adri in loc. and gen.

The word parvatāḥ adrayaḥ occurs only once (10.94 1).

Bharitra also occurs once (3.36.7) Soma stalk is milked by priests with bharitras. Grassmann, Sāyaṇa and others take it to mean arms. But, A. Hillebrandt (V. M. P. 406) and Macdonell (V. M. p. 106) take it to mean press-stones.

The soma-stalk was having joints and was cut into convenient pieces as long as the udder of a cow by press-stones (10. 101. 10). Grassmann thinks that vāsis were press-stones. It is equally possible that they are stone-implements used for cutting the stalk into pieces. It also occurs at 8. 12. 12 in connection with Soma.

It appears that the pressing by ulukhala-musala was soon forgotten or given up. Soma was required for sacrificial purposes in large quantities which cannot be had with mortar and pestle. Very probably for house-hold drink this implement was used. One hymn (1. 28) is for it. Pressing of haoma by mortar and pestle is known to Avesta also. It is called vānaspatyaḥ (Vāj. S. 1. 14). It was made of stone and wood. According to V. M. p. 415 of A. Hillebrandt it was made partly of wood and partly of stone. In v. 2. it is alluded that the mortar has the shape of the female organ and the pestle of male organ. J. Br. 3. 199-202; Ś. Br. 1. 1. 4. 5; 1. 1. 4. 7; 2. 2. 2. 1; 4. 3. 4. 1; T. S. 1. 6. 8. 2, there is mention of mortar and pestle.

The crushed Soma juice flowed in streams. It flowed in hundred streams (9. 85. 4; 86. 11; 27; 96. 24) and in thousand streams (9. 13. 1; 26. 2; 52. 2; 80. 4; 86. 7, 96. 9; 107. 17; 108. 8. 11. etc.). It is most sweet and intoxicating, is delightful, is blissful. The sound of the falling juice is expressed by various roots as *krand*, *dham*, *pan*, *nad*, *mā*, *ru*, *vāś*, *svan*, etc.

The juice of the soma-stalk was collected in bigger wooden vessels and was offered to gods in smaller vessels (*grahas*). The utensils mentioned in the Rg-veda are; *oṇi*, *kalaśa*, *Kośa*, *graha*, *camasa*, *camū*, *droṇa*, *vana* and others like *śruva*, *śruk*, *amātra*, *camariṣa* and *puṣkara* etc. According to *vedic Index* p. 329 *trikadruka* is a term used in the plural appears to denote three vessels of some kind for holding soma (1. 32. 3; 2. 11. 17; 15. 1; 22. 1; 10. 14. 16) Soma-juice flowed into the wooden vessels by means of a small pipe called *dru* at the end of which was attached the strainer.

Oṇi, a wooden vessel, occurs thrice and that too in dual (9. 16. 1; 65. 11; 101. 14.) and once in sing. (1. 61. 4) but not connected with Soma. It represents the two wooden planks on which the press-stones are placed. Does the word refer to the two gutter like depressions on either side of the Boards? *Sāyaṇa* interpretes it as heaven and earth.

In the R. V. Soma vessels are wooden where as in later ritual they are earthen (*Āp.* 12. 2. 12). Hence the usual common word in R. V. is *droṇa* and *vana*.

Kalaśa appears to be a small vessel in which Soma was offered for drinking. Hence, it is called *Somadhāna* (9. 97. 33). It is called *Sveta* (4. 27. 5; 9. 74. 8). Soma juice falls, enters, roars, is purified, rests, sings, is washed, is mixed with milk (4. 27. 5; 9. 8. 6; 72. 1; 74. 8, 85. 5; 93. 2; 96. 22) in it. *Kalaśa* in most places refers to a cup containing the ready made drink. With *dhāv* and verbs of motion it signifies the same as *droṇa*. As shown by A.

Hillebrandt in V. M. p. 436 in later usage of ritual it signifies a bigger vessel. Kalaśa is used for drinking (10. 167. 3) and for offering the juice to gods (3. 32. 15a, 6. 47. 6.). It was used as a water-jar. The pressed juice runs into it or is poured into it (9. 86. 11 16; 63. 3; 67. 15; 81. 2) and indeed through the strainer (9. 60. 3; 97. 4; 106. 7; 88. 6; 92. 6; 106. 12). It is mixed with water (9. 86. 19; 96. 24) or with both (9. 96. 14). The strainer is extended in or on it (9. 86. 22; 12. 5). It sits in it (9. 68. 9; 84. 4; 86. 6. 9; 35. 47; 96. 23; 97. 4; 106. 7) exactly as in camūs (9. 20. 6; 62. 16; 63. 2; 96. 23; 97. 37 etc.). It appears that camū and kalaśa are similar with regard to their general nature though not completely identical. Kalaśa occurs in sing. plu. but not in dual. Verbs connected with it are: anj, arṣ, krand, dhāv, nū, pā, pū, pr, mṛj, yā, rāj, viś sad, syand, srj. As connected with Soma it occurs in books 3, 4, 6, 9 and 10.

Almost in all the passages kośa denotes a big wooden vessel to hold Soma as opposed to Kalaśa. The juice flows, is sent, roars, is poured, is dripping into it. At 3. 32. 15 kalaśa is described as filled full and kośa as a decantor. The accompanying word svāhā suggests that kalaśa contained libations to be offered to gods and resembles a grahapātra or a camasa, kośa is a vessel bigger than kalaśa and camū. (9. 96. 20). In kośa there is no mention of the addition of milk or water but mention is of addition of honey. (9. 23. 4; 36. 2; 66. 11; 103. 3; 107. 12). Soma is poured out for drinking from this (3. 32. 15; 1. 130. 2). The word occurs in sing., twice in plu. but never in dual. Verbs connected with it are: arṣ, as, krand, jinv, pav, sad, sinc. The frequency of the prepositions abhi and pari deserves notice. The word occurs only in books I, II, III and IXth. In Rg-veda it has these meanings: (1) a vessel, (2) celestial cloud, (3) a box of a chariot.

It is most striking to note that in the whole of the R. V. the word occurs only once at 10. 114. 5. Twelve

grahas of soma are measured at sacrifices to different deities. They are small wooden vessels that could be held in hands for drinking. The use of various grahas belonging to different gods is well known to the Brāhmaṇas. In later literature the three vessels that are usually mentioned are: the droṇakalaśa, pūtabhṛt and the ādhavanīya. It is quite probable that in later literature three different kinds of vessels were used for the unfiltered, filtered and the unmixed Soma-juice. Pari is connected with Kośa, abhi with kalaśa (9. 60. 3; 86. 11; 88. 6; 106. 12). so also ava (9. 75. 3) and acchā (9. 81. 2). The purified Soma is filled in a drinking-bowl (camasa or amātra). It is even said that it was drunk from the camūs, or kośa or kalaśa (3. 48. 4; 32. 15; 6. 47. 6; 10. 167. 3).

Amongst the drinkers Indra stands first, followed by Vāyu, the Ādityas, Mitra and Varuṇa, the Maruts, rarely Pūṣan, visve Devāḥ (9.81.4-5), heaven and earth. Amongst the partakers of Soma are the priest and singer (2.19.1; 3.53.10; 5.18.2; 19.3; 10.16.6; 32.9; 50.7; 148.3; 167.3). and even the sacrificer has a right, as described in (8.68. 14; 9.98.8.10; 99.3). The press-stone is also described as enjoying soma-juice prior to the hotā (10.94.2).

“Dhiṣaṇā according to the St. Petersburg Dictionary¹, denotes an implement used in preparing the Soma, ‘bowl’ or ‘vat’ and by metonymy also the Soma draught itself (1.102.7; 3.32.14; 49.4; 6.19.2; 7.90.3; 8.15.7; 10. 96. 10. etc.) while it seems clear that Vājasaneyi (7.26) and Taittirīya Samhitās (3.1.10.1) understand the Dhiṣaṇās (dual) to be the planks over which the pressing of the Soma took place (adhiṣavana - phalake),” —Vedic Index pp. 399 - 400

Camasa was carved out of wood (1. 161. 1). It was carefully carved out so that no juice may leak out of

1 R V. 1.96.1; 102.1; 109.3.4; 3.49.1; 4.34.1; 36.8; 8.61.9; 9.59. 2; 10.17.12; 30.6; V.S. 1.19.

it (10. 101. 8). These cups for drinking were fashioned by R̥bhus with skilful strength (4. 35. 5). The word occurs in sing., plu. but not in dual. It is found in books 1, 3, 4, 8 and 10.

It is very difficult to fix the exact connotation of *camū*. It occurs in dual and the verb *su* is connected with it. Soma is pressed, flows, moves, enters, sits, roars in it. Indra drinks from these (3. 48. 4). Soma appears in the *camū* like the Moon in the celestial waters (8. 82. 8). The pressed and purified juice performs the above actions, Soma is mixed with water and milk (9. 69. 5; 71. 1: 97. 21). The word occurs in dual, is connected with *su*. We find expressions like *camū sutaḥ* (5. 51. 4; 8. 4. 4; 76. 10; 9. 46. 3; 10. 24. 1); *camūṣu sutaḥ* (8. 82. 7); *camvoḥ sutaḥ* (4. 18. 3; 6. 57. 2; 9. 36. 1; 108. 10) in loc. connected with *su* but never *camvābhyām sutaḥ* like *adri sutaḥ* (9. 107. 10), or *gravṇā tunnaḥ* (9. 67. 19). It is tempting to infer that the dual form *camū* may refer to the two press-boards that are employed in the later ritual. Sāyaṇa explains it as *adhiṣavanaphalake*. *Camū* is the resting place of Soma (*camusadaḥ Somaḥ* 1. 14. 4; 9. 8. 2; 71. 2; 96. 19; 10. 43. 4). We get *ā-sad camvoḥ* (9. 72. 5); *camuṣu* (9. 97. 37); *Kalaśeṣu* (9. 86. 35. 47), *Kalaśam* (9. 106. 7) and *pavitram* (9. 62. 7). *Camū* and *camasa* occur together in 8. 82. 7. and Sāyaṇa explains *camaseṣu* as *etannāmakeṣu pātreṣu* and *camuṣu* as *grāheṣu*. *Camū* appears to mean: (1) the *grahapātras*, (2) a part of the mortar and pestle, (3) a vessel for holding Soma when pressed and mixed like *camasa*, (4) a vessel for offering the juice. According to Dr. Manilal Patel, *camū* was variously used in the preparation of soma. In later literature, he says, *savacamū* means a bier (Ś. Br. 13. 8. 2. 1; Sāṅkh. Śr. S. 14. 22. 19).

The dual occurs only in the case of *camū*. Sing. and plu. are there without much significance. Perhaps the dual signifies the double form or size i.e. two cups attached to one another meant for Indra or dual Deities. This is

however, not in R. V. and in later ritual. Verbs connected with it are pā, pū, sad, sṛ, anj, vīś, su. The word does not occur in books 2 & 7, only once in 4, 5 and 6, twice in 10 and 5 times in 8.

Droṇa is a bigger tub. The Soma juice falls into them, settles in them (9.30.4), runs in it. fly to it. Ghṛtavanti (9.96.13) is a characteristic epithet of droṇa. It suggests that ghee was added to Soma in it as a spice. Is it that the vessel was besmeared with ghee for storing the juice or that it may not be soaked up by it? For if seasoned with ghee the vessel may not absorb much of the juice. The word occurs in sing., plu. but not in dual. More often in plu. than in sing. Verbs connected with it are: arṣ kanikradat dhāv, kṣar, gam with pra, dhāv, mṛj, and syad. In most cases the roots are of motion, twice the motion is noisy. This seems to be the sound of the falling streams of juice, falling from the dru into the droṇa situated at a lower level. The use of the plural number is characteristic. It may be that the droṇas were many wooden vessels attached to and opening into each other so that the juice can flow directly into the second vessel when the first was filled and so on.

As is significant from the name vana is a bigger wooden vessel, vat or vats. The Soma juice passing over the strainer plays in it (9.6.5; 45.5; 106.11), rests in it, roars, is purified, is annointed in it. Verbs connected with it are: anj, Krand, Krīd, pū, yā, sad, sṛj with ā. It occurs in sing. plu. but not in dual. It is interpreted differently by Indian and western scholars. Sāyaṇa and Grassmann take it to mean water. Sāyaāa however, wavers between the two meanings namely a Kāṣṭha pātra and water. A. Hillebrandt in his V.M. p. 439 interpretes it as a wooden vessel and Macdonell in V.M. p. 106 takes it as vats. The verbs Krīd, ni with vi and sad etc. used with vana suggest restfulness and therefore it is more reasonable to take it

as a vessel. Soma was mixed with water and milk in it (9.66.9; 78.2; 107.22).

Amātras are small wooden vessels. They are container of Soma as well as vessels by means of which soma was poured from one vessel into the other. (2.14.1). The juice pressed in camū is poured into it (5.41.4). The word occurs four times in the R.V. Does not occur in the ninth book. The word occurs once in acc. sing. with pūrṣa (10.29.7); twice in inst. plu. with sinc (2.14.1) and su (6.42.2); once in loc. with sinc and pari (5.51.4).

Madhu is poured in puṣkara (8.72.11). It seems that it is a wooden vessel used at sacrifices. Sruk is a wooden laddle used mostly for offering ghee into the fire. In two passages it is associated with Soma (5.41.12; 10.17.13). Sruva is a wooden laddle to offer Soma into the fire taking out from a vessel. The word occurs in 1.116.24; 121.6 and 10.96.9. Once in nom. plu. and twice in inst. sing. verbs connected with it are: ni with ud; pat with vi; and sinc.

Adhiṣavanaphalakas are mentioned in Ś.Br. 3.5.4.22. and droṇakalaśa in Tān. Mahā. Br. 6.5.1; 6.5.7; Ś.Br. 4.3.4.; 4.6.3.7.; 4.3.1.6; kā. S. 25.3.9; M.S. 4. 7. 4. and T.S. 6.5.9.1.

After the above discussion we now pass on to the connection of soma with sacrifice and its preparation. Soma sacrifice enjoys high antiquity. It is Indo-Iranian. It is the centre and crux of Ṛg-vedic sacrifices. It is a very big and complicated sacrifice. It required innumerable articles and sixteen priests. It was very expensive next only to Rājasūya and Aśvamedha. A passage of T.S. says that if a brahmin does not perform a Soma Yāga within three generations then he was a bad brahmin, he was censured. A. Hillebrandt on p. 265 of V.M. refers to an old custom with Āpastamba viz. Somayājīn is Bahuyājīn.

Even though the preparation of soma was of supreme ritualistic importance still the R. V. does not give a systematic, scientific account of it. The Ṛg-veda is mainly

concerned with prayers to different deities and hence a coherent graphic account cannot find a place here.

The process of preparation can be broadly classified under three distinct headings: (1) pressing, (2) filtration and (3) mixing with other ingredients. Things required are: Soma-stalk, the acquired juice, the sotārah (pressers), adhvaryu, the reciting priests, pressing-stones, cows, water, strainer, cow's hide, various wooden vessels for collecting and offering the juice. The fundamental process according to ritual is: (1) Soaking of the stalk in water, (2) pressing, (3) filtration, (4) mixture with another ingredients.

Soma was not a profane drink. R.V. 1. 25 is exorcism of a diseased person with the help of Soma. Here it is also a magical drink. In 10.57.6 the charmer of the dead works with Soma.

Though the soma sacrifice eclipsed all sacrifices in point of popularity and importance still in later ritual the stalk was purchased from a śūdra. The stalks were soaked in water, they are moistened till they are actually soaked as is clear from the word āpita or Āpyāyana (1.91.16.17.18; 8.9.19; 9.67.28; 10.85.5). In Avesta too the same process is visible. Besides, we get ā-dhāv (8.1.17;); dhāv (8.2.25; 9.11.5; 46.4); dhū (9.62.5). We also get n̥bhiḥ dhūtaḥ (8.2.2; 9.72.8; 107.5); n̥bhiḥ sutaḥ (9.62.5; 10; 104.2); n̥dhūto adrisutaḥ (9.72.4; 8.2.2). This is the first water-bath.

Pressing: After this the plants were placed on the cow's hide (1.28.9). From this they were taken one by one or more according to requirement. The stalks were pressed on it by the press-stones (9.79.4; 10.116.4). The juice flows, moves and plays on it.

Crushing: When the juice was required in small quantity for house-hold purpose, mortar and pestle was used. When, the juice was required in large quantity, in sacrifices the knotty stalks were cut into small pieces by vāsis of the length of the udder of a cow. Soma is pressed

by adri and grāvan. T. Br. 3. 7. 13. describes the stalk as torn of its skin by the stones. The press-stones come in direct contact with the stalks for enjoyment (10. 94. 2. 3. 6. 8.) one presses with the hand-stones (grāvānaḥ the stalk lying on the stone below. Were the two press-boards in use in ancient ritual? Sāyaṇa understands the dual camvoḥ as the press-boards. The pressers pressed the stalks after washing their hands (4. 45. 5). The R. V. gives no reliable information as to how the pressed juice was collected. For we have expressions like the stalk that is milked in water (9. 79. 4; 80. 5), or pressed in water (9. 62. 4). as if it ran straight into a vessel filled with water. It is even pressed, runs and poured on the fleece.

Filtration: In order to remove the impurities and cleanse it the juice was filtered by a filter or a fleece. Soma juice passing over the strainer is called pavamāna or punānaḥ. The broken parts of the stalk are removed from the juice by the strainer or the sheep's wool (9. 14. 4; 68. 2; 69. 9, 71. 2. 78. 1). On this it forms into circles, flows forth by hundreds and thousand paths.

The Second water-bath: It appears that a Second water-bath was given to it in order to make it more thinner and more tasteful. The purified juice is made flavoury and diluted by the admixture of water. Soma-juice is pressed in water (9. 62. 4; 107. 2.) is milked in them (9. 79. 4; 80. 5), is sprinkled with water (9. 65. 6); is shakened in it (9. 62. 5) is washed in it (8. 1. 17; 2. 25; 9. 11. 5; 46. 4), is purified in it (9. 2. 5, 24. 1, 65. 26; 96. 10), is poured on water (9. 96. 24); is moistened, bathed or washed in water (9. 72. 7; 71. 3; 98. 6; 109. 10; 8. 2. 2), swims in water (9. 106. 8). Even the juice before being filtered is mixed with water (9. 74. 9; 85. 10; 99. 5).

Mixture with water, milk, etc.:— Soma was drunk either mixed with ingredients or unadulterated. The unmixed soma goes by the name Śuddha, Śukra or Śuci. Such a soma is offered to Indra and Vāyu only. The

unmixed is called pure (Śuci 1.5.5b, 8.2.9; 52.10; 101.10) in contrast to the milk-mixed (1.30.2; 8.2.9; 52.10; 101.10) or with sour-milk (1.5.5c; 8.2.9c; 9.63.15). Milk-mixed and water mixed are mentioned side by side (8.101.10). According to Vāj. S. 8.57 purified juice is called śukra which may be mixed or unmixed. According to Rudradatta on Āp. Śr. S. 12.23.4 śukra is that which is contained in the *droṇakalaśa*. The admixture of various ingredients is figuratively called atka, vastra, vāsas, nirṇik etc. After cleansing it with water honey is added (1.109.4). After mixture with water milk is also added to the juice (9.2.4; 66.13; 78.1, 91.2; 93.2; 96.14; 107.18). Milk that is added to soma is called upastir (4.33.1; 9.71.1). In some passages viz. (9.65.26; 91.2; 97.45), the mixture of milk is mentioned prior to the mixture with water, but a krama is not meant here. Mixture with milk and dadhi is even found prior to filtration (9.63.15; 8.101.9; 16.2c) Milk is added even from above (8.101.9; 9.71.4; 93.3). The juice runs towards the poured milk (9.68.2; 74.8a). Purified juice is called śukra. Its contrast is with the mixture of dadhi (9.63.14; 15). We have sam Śukrāsaḥ Śucayaḥ sam gavāśiraḥ somā indram amandiṣuḥ (8.52.10) and Śukrāsaḥ Śucayaḥ (1.134.5). The contrast with Śuci is the milk-mixed (gavāśiraḥ 8.101.10) In later ritual, the milk-mixture was reserved for the third pressing (Jai. Br. 1.156). Vāyu is called Śucipā (7.90.2; 92.1). The unmixed is sharp or tīvra (1.23.1; 8.2.10). While the milk-mixed is milder, sweeter. In 8.2.9 all the three are mentioned together, the unmixed, the milk-mixed and the dadhi-mixed. At 8.2.8 the three Kośas and camvas are mentioned.

It is a matter of despair to find that neither a coherent nor a detailed picture of the sacramental pressing of soma is given in the Ṛg-veda. No pen picture or a vivid description of the process of preparation etc. is laid at the disposal of the reader.

Before we proceed further, it will be interesting to

know, some more details about the mixtures. More usually the juice was mixed with water. Other mixtures were milk, barley, curds, ghee, honey. The first three are regularly designated as āsirs. The three mixtures, tryāśirah are milk, sour-milk and barley (5.27.5). Probably ghee and honey were added to soma in order to tone down the sharpness. Honey was added to sweeten it.

Soma is lord of cows, goes to them, a lover of them, is mixed and poured in it, is decorated with it. The juice is referred to as gavāśirah (1.137.1; 187.9; 2.41.3; 3.32.2; 42.17; 8.52.10; 101.10; 9.64.28). The juice is cleansed with milk, puts on milk, is covered with it, annointed with it. Abhi-śri designates the milk used to mingle with the soma-juice before it was offered (9.79.5, 86.27).

Though water is added to soma still it is not called āsir. Only milk, barley and curds are so called. Ghee is also not an āsir. Ghee was added either for flavouring or for toning down its sharpness.

Honey was added to Soma (9.11.2). Soma is annointed with it (9.86.43).

Dadhi was another ingredient. It is characterised as dadhyāśirah (1.5.5; 137.2; 5.51.7, 8.2.9; 32.4; 9.11.6; 22.3; 63.15; 81.1; 102.12; 10.179.3). Soma is mixed with dadhi, soma blended with it is most delightful to Indra (8.2.9).

Yava is another ingredient. Soma is called yavāśirah (1. 187. 9; 2. 22. 1; 3. 42. 7; 8. 92. 4). It is interesting and striking to note that A. V. 2. 8. 3 refers to yava as babhru arunakāṇḍa. As mentioned by A. Hillebrandt in his V. M. p. 467 in avesta, too, haoma was mixed with fruits of a plant. The plant is designated as Hadanepata in vend. 14. 4. It means pomegranate.

Āsir thus appears to be any substance that is mixed with Soma. Āsir without an adjective means soma to which milk is added. Soma is called rasāśirah (3. 48. 1) Here

rasa is milk. Owing to these three (milk, curds and barley) well-known ingredients (āśirs) soma is called tryāśiraḥ, tridhātu, tripṛṣṭha. The admixtures are alluded to by figurative expressions as atka, vastra vāsas, abhi-śri, rūpa śri, rasa, etc.

We saw, while discussing the preparation of Soma, that soma was drunk either unmixed or mixed with water, milk, curds etc. We would like to acquaint ourselves with different kinds of Soma.

Śuddha appears to be that variety of Soma which is purified by removing its bodily impurities by means of fleece or strainer.

Śuci soma and mixed, are referred to side by side (1. 30. 2). Śuci mixed with curds is alluded to (1. 5. 5). Śuci and mixed somas are mentioned as existing in separate vessels (8. 2. 9). Vāyu alone is the drinker of Śuci Soma called śucipā. Indra has a share in śuci Soma.

Śukra soma is offered to Mitrāvaruṇā (1. 137. 1) and visve devās (9. 97. 20)

Tivra soma is drunk by Indra (5. 37. 4). Tivra Soma is longing for an āśir (8. 2. 19). Tivra is that variety which is not mixed with ingredients.

Soma tiroahanya is that variety of drink having a peculiar pleasant taste and flavour. From its name as well as from the com. on kātyāyana's Śr. S. 24.3.42 it is that kind of Soma which was retained for a night after pressing. Aśvins are invited to drink this Soma (1.47.1; 3. 58.7). They drink along with Sūrya and Uṣas (8.35.19.21). In 1.45.10. visve devas are invited for it.

When the juice is extracted from the stalk by press-stones, it is likely, that some little juice remained in it. Such a stalk is called Rjīṣa. Com on vāj. S. 8.25 defines it thus: gatasāraḥ somaḥ rjīṣaḥ. It occurs in Ś Br. 4.4.5.16 and M.S. 4.8.5. Indra and Maruts are called Rjīṣin (3.32.1, 36.

10) and (1.64.12; 2.34.1) respectively. The reason why R̥jīṣa soma is pressed at the third savana is given in T.S. 6.1.6.4; k̄a.S. 23.10.

Was soma cooked? In V.M. p. 491 A. Hillebrandt points a passage from Ś.Br. 12.7.3.6. viz. Soma asi asvibhyām pacyasva. But a reference to the cooking of Soma is not possible to be found in the R̥g-veda.

Soma was offered to the gods in three savanas. In Avesta the word for Savana is havana. In Avesta two savanas are mentioned. (Y. 10.2). Of the R̥g-vedic pantheon Indra and Vāyu are the foremost of the soma-drinkers. Vāyu has a first share in the pure Soma. Though Indra's exclusive savana is the mid-day still he drinks Soma pressed in the morning. At the evening savana the R̥bhus are invited.

Among the various gods of the R̥g-vedic pantheon Indra is the principal god who is closely knit to Soma. He is the drinker of soma par excellence and with certain reservations may be called the Indian Dionysus or Indian Bachhus. He is somapā, somavṛddha, somakāma, sutapā. He drinks three lakes of soma (5.29.7.8) and hundred lakes of soma (8.77.4). He drinks gorjika soma, Śuci soma, tivra soma, dadyāśira soma, yavāśira and gavāśira soma. even rasāśira and Śukra. He drinks as soon as born. He kills vṛtra and does marvellous works after being invigorated by soma-drink. Agni drinks soma by his tongue, the flame. He drinks soma with Indra, Vāyu, Maruts, visve devāḥ. He brings gods for drinking soma. He drinks tiroa-hanaya Soma (1.45.10). Agni is called somagopa (R.V. 10. 45.5; T.S. 4.2.2.3) Soma was offered to Agni, poured into it, was drunk by it, drinks with his tongue in the company of other gods, carries soma and is described as somapr̥ṣṭha.

The Maruts are invited to drink soma, take delight in it, drink the invigorating juice. Soma is pressed on the

sacred grass (1. 86. 4). R̥iṣin is applied to them (1. 64. 12, 87. 1, 2. 34. 1). Vāyu is called Śucipā, Śukraputapā (7. 46. 26) and pūrvapā (4. 46. 1). Vāyu is the protector of Soma (10. 85. 5). He is invited for the first draught of soma (1. 134. 1. 6; 135. 1. 4; 4. 46. 1). He is the first drinker of the pure (śukra) soma (1. 135. 2; 2. 41. 2; 4. 47. 1; 5. 43. 3; 7. 90. 1. 2; 8. 101. 9). He drinks tīvra soma (1. 23. 1) Thus, he protects soma, is the first drinker of it, is the drinker of pure, tīvra and milk-mixed one. It appears that the connection of Madhu with the Aśvins is highly characteristic. It is very likely that the Aśvins drank a peculiar preparation of soma which was prepared with special and profuse addition of honey, Soma is even connected with trita both in the R. V. and the Avesta. Trita Āptya is an ancient presser of Soma. Vivasvān and Trita and Vivanhavanta and Āthwya are Pressers of soma-haoma. In the R̥g-veda the pitaras are referred to as somyāsaḥ. In the Brāhmaṇas Soma, the Moon, is eaten by gods and manes and therefore it wanes.

In a few passages soma when drunk enters the body of men. Soma delightfully enters the heart of poets (1. 91. 11). Soma is in the heart (10. 32. 9) and is blissful there (8. 48. 4; 79. 7). Soma rests in every limb of men (8. 48. 9).

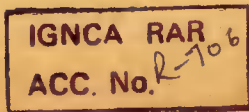
Soma enters vāyu (9. 25. 2), is bountiful to Mitrā-varuṇā (9. 104. 3). Indra-Viṣṇu fill their liver with it (6. 69. 7). Soma is blissful to the heart of Indra (8. 17. 6) pervadeṣ him (9. 67. 7) when drunk by Indra Soma gives out a sound (6. 47. 3). Soma shakes the jaws of Indra (7. 76. 10), ascends the jaw and chin of Indra (5. 36. 2). Indra fills his belly with soma like a lake (8. 1. 23) and fills his belly with it (8. 2. 1). Soma in connection of Indra's belly is found in (10. 28. 2; 9. 80. 3; 9. 109. 18; 8. 92. 24; 1. 8. 7; 3. 51. 12; 2. 11. 11; 3. 36. 8). Soma is connected with Indra's jāhira at 3. 35. 6; 9. 70. 10; 5. 34. 2; 2. 16. 2; 3. 35. 6; 22. 1; 1. 104. 9; 9. 66. 15; 76. 3; 86. 23 etc.) is connected with his

heart at 8.2.12; 17.6; 3.42.8; 9.61.4; 60.3; 70.9; 108.16; 10.32.9).

Soma drink is not a profane drink. It was not drunk for intoxication and such other vile and foul purposes outside the sacrifice. Drunkenness with soma in the bad sense is simply out of question. The whole of the sacrificial cult of the vedas was too solemn and dignified to allow such crude indulgence.

The outstanding medicinal properties of Soma are described in two hymns of the eighth book viz 48 and 79. Soma heals whatever that is sick (8.79.2) preserves from diseases (8.48.5). When drunk at the rising of the Sun serves as the sick-man's medicine (8.72.7). It makes the blind see (8.79.2), gives clear vision (8.48.6), makes the lame walk (8.79.2) bestows long life (8.48.4 7.10; 79.6), gives vital power to lengthen life (10.144.5), increases life (3.62.15), gives physical strength (8.48.15; 9.81.3; 90.2; 96.12; 110.11etc.), guards body (8.48.9) and occupies every limb (8.48.9), closely knits the joints of bodies (8.48.5), protects from slipping on the road (8.48.5), sleep or idle talk never overpowers a man (8.48.14), stimulates and stirs voice (6.47.3) heals whatsoever wound the dark bird, the ant or jackal might have inflicted (10.16.6) removes sin (9.24.7; 28.6), forgives sins of men (1.179.5), appeases celestial anger (8.48.2) One becomes immortal by drinking it (8.48.3). Thus it had invigorating and strength giving power. Brāhmins who drink soma even kill enemies with their look (M. S. 4.8.2). In the law book of Gautama (19.13) it is a means of purification. Even in Avesta Yasna (8.48) haoma is thus described; It is best for drinking, is most nutritious for soul, heals sickness, gives health and prolongs life, furnishes prosperity, overcomes enemies, wards off thieves, murderers and wolves.

The pressing of Soma-juice is of great value in the R̥g-vecic days. The presser of Soma has certain advantages, privileges, favours etc. as compared to the non-presser of Soma.



Indra is a sort of destruction for non-pressers (1. 101. 4) He does not associate with them (5. 34. 5), is dreadful to the non-presser (5. 34. 6), is Solicited to destroy completely the nonpresser (1. 176. 4).

The presser is made prosperous (4. 24. 6), becomes lustrous in the world (5. 34. 3), the Ṛbhus give thrice seven jewels to the presser (1. 20. 7), Indra gives great treasures to the presser (1. 81. 2; 4. 31. 8). Even Agni and Maruts condescend to vouchsafe covetable gifts (1. 141. 10; 5. 60. 7). Indra confers treasures to Divodāsa and Bhāradvāja (6. 31. 4). Wealth is the lot of pressers of Soma (7. 17. 10; 10. 42. 8; 125. 2; 134. 4). Pūṣan well guards the cow of a presser (6. 54. 6). Hymns of the presser are listened to and protected by Indra and Agni (6. 60. 15; 1. 33. 7). Indra bestows auspicious powers upon the yajamāna, a presser (1. 83. 3), Agni lends potent vigour to such a person (5. 26. 5). The Ādityas give protection and felicity to a tired presser (8. 67. 6). Savitā gives full life to a presser (10. 100. 3). Bhavabhūti in the preface to Mālatimādhava speaks with pride that his fore-fathers were drinkers of Soma.

Mythology is the product of primitive mind. Religion includes the conception of the divine or supernatural powers. The environment of primitive men were partly helpful and partly untoward and perilous. To ascribe life, will and activity to inanimate nature was just as natural for men in their mythological mood as it is for children to personify their play things. The gods of the Ṛgveda were glorified human beings, sometimes too human, inspired with human thoughts and passions.

Soma, like Agni is a concrete transparent deity. The physical nature of Soma as a plant and juice was too obvious and patent to prevent completeness of anthropomorphic process seen in opaque gods like Indra and Varuṇa. Like Agni Soma's anthropomorphism came in

direct collision with his actual form and this prevented myths of concrete character to develop round him.

Soma travels in a chariot (9.3.5), goes quickly in a chariot (9.15.1), goes in a chariot with Indra (9.87.9), ascends the chariot of Sūrya (9.75.1), Conquers chariots (9.78.4), is the best of charioteers (9.76.2), is a leader of charioteers (9.97.46.48). He possesses weapons (9.57.2), holds them in hands and brandishes them (9.57.2). He sharpens them (9.90.1), is a quick discharger of arrows (9.90.3), puts on an armour (9.86.4; 98.2; 100.9) a coat-of-mail (9.67.14). He ascends the boat of Ṛta (9.89.2).

In hands, he bears treasures (9.90.1) covetable objects (9.18.4). He has bright eyes (9.102.8), has thousand eyes (9.60.1.2; 65.7), observes with his eyes (9.10.9) is wakeful (9.36.2; 44.3; 77.1; 106.4; 107.6.12). He cleanses his body (9.96.20), speaks Ṛta and truth (9.113.4), has a tongue (1.87.5). He puts on bright garments (9.107.13).

God Soma like other deities is a liberal deity. He condescends to vouchsafe gifts to men. His gifts are capable of meeting the moral, material and intellectual wants alike. He gives ratna, rayi, vasu, gaya, iṣa, ilā, yaśas, vīrya, dakṣa, āyu, śri, cows horses etc.

To unravel the mystery underlying Soma as a plant and juice on the one hand and the Moon on the other has vexed the intellect of Scholars, both oriental and occidental. No hasty judgement can be passed on it. Considering Soma from the threshold of the Ṛg-veda, down to the Brāhmaṇas and the classical Sanskrit literature, one finds shades of appreciable differences in the conception, development and description of it. As far as the earliest hymns of the Ṛg-veda are concerned no trace of identification of Soma, the plant with the Moon can be discerned. A. Hillebrandt tried to prove that not only in the Brāhmaṇa but even in the Ṛg-veda Soma is the Moon. Barth, Bergaigne, Darmesteter, Eggeling, Kaegi, Lassen,

Macdonell, Max Müller, Müir, Oldenburg, Roth, Von Schroeder, Whitney and Zimmermann do not subscribe to this view.

One can cite number of passages from the Soma-pavamāna hymns wherein the character of god Soma as the personification and the deification of the plant and juice is quite apparent to any casual reader. Oldenburg followed by Macdonell holds the view that there is no clear identification of Soma and the Moon in the R.V. One can classify the contestible data under the following heads :—

- (1) The celestial origin of Soma in the earlier hymns,
- (2) The early conception of the Soma-draught as the draught of immortality,
- (3) The difference between the heavenly and the earthly Soma,
- (4) The supposed identification of Soma with the Moon in the later hymns of the Rg-veda, and
- (5) The explicit identification of Soma with the Moon in some of the Brāhmaṇas.

In large number of Soma-hymns, the juice is referred to as Indu. Indu is a synonymn of the Moon in later literature. Soma is called amṛta and divya pīyūṣa. Soma was held in cups and gods drank it. The drop of Soma also appears round. The moon shining, round, appearing like a cup, is drunk by manes and gods. Soma drop, shining, round, giver of immortality, held in cups, was slowly identified with the Moon as Agni with the Sun. Even in R. V. X. 85. Soma cannot be imagined as the Moon. The identification seems to belong to a period of the Brāhmaṇas where a general tendency to mystic identification and symbolism is present. At A. V. X.1.6.7. We get a clear identification: Somo mā devo muncatu yam āhuḥ candrama iti. Such instances can hardly be discerned in the Rg-veda. In kau. Br. 7.10 the mystical identification

of Soma with the Moon is explained. Soma is identified with the Moon (kau. Br. 16.5). In Ś.Br. 1.6.4.5; 2.4.4.15; 11.1.3.3; 11.1.3.4; 11.1.4.4; 11.2.5.3. We have a passage: eṣaḥ vai Soma rājā devānām annam yat candramāḥ. We get: Sūryaḥ eva āgneyaḥ candramāḥ somyaḥ. (Ś.Br. 16.3.24). Further, we get: Somo rājā candramā (Ś.Br. 10.4.2.1). T.S. 2.3.5; M.S. 2.2.7; Kā.S. 11.3; Ait. Br. 17.1; Soma, is given the daughters of Prajāpati in marriage.

The epithets of Soma and the pressing and preparation of Soma in the pavamāna hymns cannot go with the Moon. For, the buying of the Soma plant brought from the mountain from a Śūdra, placing it on the cow's hide, its pressing by the press-stones and the mortar and pestle, flowing of the juice over the strainer or the woolen fleece its purification, its collection in wooden vessels, its offering to Agni, Indra on trimmed grass, its presentation to gods in cups, and its mixture with ingredients etc. cannot be distantly construed with the Moon.

The Moon like Uṣas could have been a proper subject for lyrical hymns. Why there are no hymns to the Moon in the Ṛg-veda arranged in books like those of Agni, Indra, Varuṇa, Aśvins, Maruts etc.?

If, on the flimsy preconceived grounds, Soma is to be identified with the Moon then we can as well identify him with the Sun as well. For, there are plethora of passages in which Soma and Sun are identified. Soma flows like the Sun (9. 64. 30), moves to the fleece like the Sun (9. 64. 9), the juice run like the rays of the Sun (9. 64. 7, 69. 6). The purified juices are lovely like the Sun (9. 101. 12). Soma vies with the Sun in heaven (9. 27. 5) and shines brightly (9. 2. 6). Approaches the rays of the Sun roaring (9. 97. 33), goes to the strainer resembling the rays of the Sun (9. 61. 8). Soma is the creator of the Sun (9. 96. 5; 110. 3), creates Sun in the celestial waters (9. 42. 1). When born fills the Sun with rays (9. 97. 31), creates lustre in the

Sun (9. 97. 41), illumines the Sun (9. 28. 5). Soma places the Sun in heaven (9. 86. 22; 107. 7). The Sun belongs to Soma as other luminaries (9. 86. 29). Soma ascends the chariot of the Sun (9. 75. 1), clothes himself in the rays of the Sun (9. 86. 22). If Soma is identified with the Moon on account of one's pet theory then the above passages can tempt one to identify Soma with the Sun. Can one do so without the fear of contradiction? Will it not be a travesty of truth?

Similarly, the Aurobindo school of thought interpret R̥g-veda in a peculiar manner. Scholars like Shri Ambubhai Purani give a pratikātmaka (symbolical) interpretation of Soma. If all the passages in which Soma occurs are collected then is it possible to explain the pratika, Symbol in a rational manner? Will it not be just like seeing one's pet theory or dogma or symbol before hand and then trying to give justification for it? Can such preconceived notions be corroborated by internal independent evidence? Has it Svataḥ prāmāṇya in it? Will it not be on par with later bhāṣyakāras seeing their preconceived theory or dogma in Sūtras of Bādarāyaṇa? I atleast do not see the identification of Soma with the Moon in the R̥g-veda.

We shall bring to close this introduction after discussing Soma in the Avesta and the poetical setting of Soma.

The existence of the Soma-cult is one of the established facts of the Indo-Iranian religion. The antiquity of Soma-haoma reaches as far back as the Indo-Iranian period. Both are Indo-Iranian concrete transparent deities. Both, Soma-haoma, are derived from su-hu, both were pressed in Savanas-havanas. Both are mountain growing. Haoma a mountain growing plant (Y. 10.4, 10-12) is represented as growing on a high mountain placed by a skilful god whence it was carried to every heights by holy birds.

Haoma is described as growing on table-lands and valleys. Soma grows in waters so Haoma in Ārdvi Surā.

The stalk from which Soma is extracted goes by the name of anśu and āsu respectively in the Ṛg-veda and Avesta. In Avesta the colour of the juice is referred to as Zairi. In Iran pressing by mortar and pestle is both ancient and modern. The effect of the juice is expressed in both by the word mad. In Yasna 10.8 the exhilaration caused by both is contrasted with other liquors. Both Soma-haoma possess identical medicinal properties, identical epithets. In both the god is said to be lord of plants, who keeps death away and bestows immortality. Both are light-winning (svarṣā, hvaresa) and wise (sukratu-hukratu), both have their mystical home in heaven and both as mighty gods are called kings. The pressing and offering of Soma-haoma is an important feature of Indo-Iranian worship. Even the names of ancient pressers are the same. The Ṛg-veda speaks of Trita Āptya and Vivasvat; while Avesta speaks of Thrīta Āthwya and vivanhavanta. Even the name of Gandharva kṛśānu corresponds to Gandareva Karaesani. Soma is vṛtrahan, Haoma is Verethrajan; Soma possesses sharp weapons, Haoma hurls Vadere (Y. 9.30). The plant grows on mountains as well as in waters (R.V. 9.46.1; 85.10; 89.2; 97.41; Yasna X. 3.4; V.M. Macdonell p.113). In R.V. Varuṇa places it on a rock, in Avesta it is placed on the great mountain Haraiti by a skilful god. (Y. 10.10). Anthropomorphism and exploits of both are identical. To Thrīta, the first priest, who prepared Haoma, Ahura Mazda is said to have brought down from heaven ten thousand healing plants that had been growing around the white Haoma (Vend. 20.4). In R.V. Trita is a preparer of Soma (2.2.20). Soma is purified by Trita (9.34.4). Trita urges with ten maidens the drops with pressing stones for Indra to drink (9.32.2; 38.2). In the Ṛg-veda Āptya is the epithet of Trita; while in the Avesta Thraêtaona is called the heir of the valient Āthwya clan (Yt. 5.60.34; Y. 9.7-8).

Thraêtaona is the slayer of Azi Dahāka, the three mouthed three headed, six-eyed demon (Yt. 5.60.34; Y. 9.8). In R.V. Trita slew the three-headed son of Tvaṣṭr. (10.8.8: 1.52.4.5; 10.99.6). The vedic vivasvat appears to be a sun-god; while the Avestan Vivanhavant is the first preparer of Haoma like Thrīta Āthwya. In R.V. Soma is cleansed by Vivasvat's daughters (9.14.5). Soma dwells with Vivasvat (9.26.4). streams of Soma-juice flow through the filter after being blessed by Vivasvat (9.10.5), is urged by Vivasvat (9.99.2).

In both, the juice is mixed with ingredients. Haoma is mixed with milk (Y. 10. 13). There are only two havanas in Avesta (Y. 10. 2).

To recapitulate, both are mountain growing, celestial, brought by birds, possessed of medicinal properties, have special favours, functions, and patronizing dispositions. In both, pressing is an important function. In both, the stalk was crushed by mortar and pestle, have similar colour, have similar adjectives, functions, gifts, etc. Can this go back to Indo-European period as shown by the Anglo-Saxon word *Medu*?

The poets of the R̥g-veda did fly on the wings of poesy. They were conscious artists. In R̥g-veda similes applied to Soma have a wide variety and range. They are illustrative and decorative. These similes can be grouped under the following heads:—

They are: dealing with gods, men, women, children, animals, birds, inanimate objects, nature and miscellaneous. In the poetical setting of Soma the seers of hymns have observed:

- (1) brightness or brilliance,
- (2) purity and cleanliness,
- (3) playful yet swift motion,
- (4) roaring sound while entering the various wooden vessels,

- (5) love for cow's milk, and
- (6) restless onward march.

That, the R̥g-vedic seer-poets were possessed of Prospero's magic wand needs no corroboration. In the Soma-pavamāna hymns, the poets have given us newer poetic images. Their art is seen in the metaphoric expressions. The flow of the Soma-juice, its motion through the filter and then into different Vessels is often compared to a horse running a race. Hence the double sense of hari, the colour of the juice and the horse. In its trickling, a sound is produced, its contact with the ten fingers, its hurry for the cows i. e. the milk are climaxes where we can see the poetic flights of the poets, flying on the wings of poesy. The rhetoric and figures of speech, especially, simile are peculiar, with reference to Soma. The poetic setting of the Soma hymns is of very high order and merit. The poetic eye of the seers is seen in the homely images, similes and ideology. In Short, the warp and woof of the R̥g-vedic poetry in general and pavamāna hymns in particular, eventhough set in ritualistic back-ground is constituted of true poetry.



A Critical evaluation of Soma's epithets

The Rg-veda is primarily concerned with the praise and glorification of gods. They are the deification of certain phenomena of nature. As a result of this process, it is quite natural to expect the use of adjectives or epithets with regard to these gods. These epithets try to aim at bringing certain qualities that are found remarkable and outstanding by the poet-seers. These adjectives also aim at eulogizing these gods through the medium of these small, yet significant, qualifying terms. Some of these adjectives like deva, rājan, asura etc. are common to most of the gods while there are others which are peculiar to the god alone, e. g. dhumeketu, havyavāhana, purohita, sahasaḥ sūnuḥ, grahapati, atithi, jātavedas, devavāhana of Agni; urukrama, urugāya of Viṣṇu; vajrabāhu, vṛtrahan, Śacipati, Somapā, Śatakratu, purbhid of Indra; jalāṣa, jalāṣa-bheṣaja of Rudra; yātayajjan of Mitra; maghonī, sūnarī, yuvatī of uṣas; āghṛṇi, karambhād, vimuco- napāt of Pūṣan; nāsatyā, dasrā, bhiṣajā of Aśvins, kṣatraśriya, urucakṣas, Ṛtapā, dhṛtavrata, of varuṇa; Śucipā, agrepā of Vāyu and pavamāna, pīyūṣa, amṛta, vanaspati, adridugdah etc. of Soma.

Like these gods, Soma, too, possesses distinguishing and qualifying epithets. Some of the epithets are universal i. e. are applied to all gods alike. Epithets of Soma can be classified under three broad groups. They are: (1) those applied to Soma as a plant, (2) those applied to Soma as a juice and (3) those applied to Soma as a god. We shall first of all pass on to the consideration of adjectives applicable to the plant, then applicable to the juice and lastly adjectives applicable to the god.

Agni has three habitations, Soma has two habitations: heaven and earth. From heaven the plant was brought by birds (Śyena, suparṇī and metres, specially the Gāyatrī.) Hence, it is called Śyenajūta, Śyenabhṛta. The bird in the Brāhmaṇas is thus addressed: Śyenāya tvā Somabhṛte¹. The plant grows on mountains, or in its vicinity or at the confluence of two rivers (8.6.28). The original home of the plant both in the R̥g-veda and in the Avesta is heaven and earth. It grew on mūjavat and hence it is called mau javataḥ (10.34.1). As it grew on mountains it is called parvatāvṛdha, giriṣṭhā. Hence, it is called giripṛṣṭha and mountains are called Somapṛṣṭha (8.43.1; 63.2; 10.91.14; A. V. 3.21.10). It is also called Udbhid (8.79.1). As the plant was nourished by parjanya it is called parjanyaṽṛddha. The plant was called lord of wood or forest, king of Oṣadhi or herbs (A.V. 6.15.3; 5.24.7). It is a shrub between Ataśa and Vāna (10.89.5c). Even it is designated as a tree (10.94.3). The plant is red (7.98.1; 10.94.3; 144.5). Perhaps this applies to the juice only.

Geldner surmises that the Soma-plant can be of an Ephedra-type. It is an inflexible bush, three feet high, with dense, upright, leafless, jointed stalks. It grew on stony, uncultivated land. The fruit is red and fleshy liked by children. The home of this plant is whole of Turkestan North and middle Persia, North and East of Afghanistan, and North-West of Himālaya.

For want of any description of the plant in R̥g-veda we do not know any detail about the plant viz. whether it was a shrub or a bush or a creeper or a plant or a tree. What was its colour? Where did it grow? Whether it had flowers and fruits or not. What was the colour of the plant, its flowers, fruits, juice etc.? We have to simply make bold conjectures and rest quiet. No information on this score comes from the hymns of the

¹ (Ś. Br. 3.4.1.12; 3.9.4.10; M. S. 1.2.6; 1.3.3; 3.7.9; T. S. 1.2. 10.1; 6.2.1.3. Kā. S. 2.8; 3.10; 14.8).

R̥g-veda. Even there is no information regarding its height, soil etc. Names of the plant that we get in the R̥g-veda are more of a descriptive nature. In the Ś.Br. (3.4.3.13) the name Uśānā occurs as the name of Soma. This word also occurs in the R.V. (10.30.9c). When the genuine plant was not available substitutes were gone for. Ś.Br. (4.5.10.4) mentions a plant called Śyenāhr̥ta which serves the purpose of the Soma-plant when it was not available. When the genuine plant was not available the injunctions of the Brāhmaṇas are explicit. We get : one should choose a plant that is red (aruṇa) or harita. Soma was purchased by the price of a cow. At Ś.Br. (3.3.1.14) we get ; that one which is red-brown (babhru) with reddish-brown (piṅga) eyes is the Soma-purchasing cow. According to J. Br. (2-249-50) babhru piṅgākṣī is the colour of Soma purchasing cow. According to M. S (3.7.4) the colour of the cow is aruṇa. She is babhru lomnī, Śucyaddakṣī. T.S. (6.1.6.7) says : aruṇyā piṅgākṣyā kr̥ṇāti. Etad vai Somasya rūpam. (one should purchase Soma by a cow that is aruṇa with piṅga eyes). For this is the colour of Soma. Further at (7.1.6.2) it is said : “tasmād rohiṇyā piṅgalayaikahāyanayā Somam kr̥ṇīyāt.” Tān. mahā. Br. 21.1.3 says, “Sā babhruḥ piṅgalākṣī ekavarṣā..... sā yā Somakrayaṇī.”

As the Soma-sacrifice formed the centre and corner stone of the ritual of the R̥g-veda god Soma is one of the prominent deities. The sacrificial importance of the plant gave a high place to it in the vegetable kingdom and specially among the herbs. Therefore, Soma is lord of plants (vanaspati, Ś.Br. 3.8.3.33; 5.3.3.4; M.S. 1.10.9; 2.6.6; 3.9.4; kā.S. 15.5; T.S. 1.8.10.1; 1.9.15.2). or plants are said to have Soma as their king (T.S. 3.1.8; 6.1.9.1; T.Br. 3.9.17.1). Soma is even called virūdhām patiḥ (T.Br. 3.11.4.1). Soma is not only the lord of wood or plants but is even their generator.

The Soma-plant was crushed by the press-stones. The words vakṣaṇā and vāna suggests that veins were visible

on it. The words *kṣip*, *vāśi* and *parvan* suggest that the stalk was cut into small pieces at joints, these pieces were in length and circumference of the measure of cow's udder. This is also corroborated by the word *adri* and the root *duh* connected with it. The stalk was bruised or pierced by *grāvans* (*gravṇātunnaḥ*). and was milked out by *adris* (*adridugdhaḥ*). The stalk was milked out on the stone. The plant was brought from heaven by birds therefore it is called *divya*, *dīviṣad*, *amṛta* etc. It is even called a celestial bird. The stalk when pressed came in direct contact with the stone therefore is called *adriyaḥ*. Even it is called *adristuta* and *adrisamhata*. The stalk was juicy, swollen and hence called *āpūrṇa*. It was not possible to completely exhaust the stalk when pressed. Some juice is bound to remain in it. It was then immersed in water for swelling and the plant in this process is called *āpya* or *āpyāyamāna*. In the later ritual, the ceremony of *āpyāyana* is important. In the third *savana* fresh stalk is not taken, stalks that are thus swollen were used for extraction.

The stalk is called *anśu* (Avesta *āsu*). The colour of the stalk is *hari* and *aruṇa* (9.92.1). but never *babhru*. The stalks were rich in juice (8.9.19) as is clear from the adjective *āpita*. The epithets of *anśu* are: *madira* (6.17.11; 20.6); *matsara* (1.125.3); *aruṇa* (7.98.1), *hari* (9.92.1); *sugabhasti* (5.43.4); *tigma* (8.72.2) and *vāvaśāna* (9.85.4).

The Soma-juice leaves the skin (9.86.44) as a serpent his old slough. Press-stones crush the skin of the stalk (T. Br. 3.7.13.1)

A. Hillebrandt in his V. M p. 195 refers to the description of the Soma-plant borrowed by Max Müller from a manual of medicine. The verse runs thus :

श्यामला च निष्पत्रा क्षीरिणी त्वचि मांसला ।

श्लेष्मला वमनी वल्ली सोमाख्या छागभोजनम् ॥

According to V. M. of Meadonell p. 104 *andhas* means the Soma-stalk (5.45.9; 9.61.10; 68.6; 8.32.28; 10.94.8; 144.5).

Whereas 'according to Grassmann' andhas means both plant and juice. He thinks that they can be hardly distinguished. Save at 6.42.4. From adjectives collected by Grassmann andhas means juice and not plant. Verbs connected with andhas are: arṣ with abhi, dhanv. sṛ, sinc, bhaj, tṛp, vṛs, bhr, pā, mad, gam with sam etc. The frequent root duh used with anśu is not used with andhas. Epithets of andhas are: appāyya (2.19.1); āpipyāna (4.27.5); gorjika (7.21.1); devavāta (9.62.5.) pṛṣṭhya (4.20.4); madira (6. 69.7; 7.73.4), madhu (1.135.4; 3.40.1. 5.34.2; 8.1.25; maniṣin (2.19.1); Vicakṣaṇa (8.1.25); Śukra (4.27.5); Śubhra (9.62.5); Sudakṣa (4.16.1.); The verbs connected with andhas, the plant, are baps (1.28.7) and pat (5.45.9).

The Soma-juice both in India and Iran was extracted from the stalk by means of press-stones and even by mortar and pestle. Soma was drunk both on sacrificial occasions and in private houses every day (gr̥he gr̥he 1. 28.5.). Thus, it was a sacrificial, as well as a house-hold drink. The physical aspect, the concrete figure, both of Agni and Soma being ever present before the seer anthropomorphic nature of these two gods did not develop much as in the case of say Indra, Aśvins etc. The high antiquity and importance of Soma needs no proof. He was the soul of sacrifice, the banner of sacrifice, the light and acme of sacrifice. The kindling of the sacrificial fire at day down and the pressing of the Soma-stalk were the two most important items of anciant India. Soma sacrifice was the centre of R̥g-vedic ritual. When the genuine plant became a rarity, as the Aryans migrated towards the river Ganges from the Punjab, slowly and slowly, the Soma-sacrifice began to lose its original glory.

It is believed by scholars like Macdonell that Soma-pavamāna hymns from the family books (II-VII) and the eighth book were all collected together and were incorporated in a separate book, the ninth book. But, can we not give another interpretation as given below: It is

a generally accepted belief that the hymns of the R̥g-veda were not composed by one single person at one single place at a definite period but were composed at different places at different periods of time by different persons. Now, looking to the comprehensive importance of the Soma-sacrifice, it being even a house-hold drink, Soma hymns were already composed at the time of the compilation of the family books and had a sort of coherent existence. Soma hymns must have a separate collective existence. If not so, they should have been grouped with other writings of their authors. Why should these authors of family books deny their authorship regarding Soma-hymns when they were so particular about hymns composed by them to different deities? Just as these authors give their consent for arranging all the Soma-hymns in a separate book similary they could have given consent for arranging separately like Soma hymns, hymns to Indra, Agni, Varuṇa etc. in separate books. This is not found in actuality. Therefore, I, just become bold enough to propound this idea that Soma being an important house-hold god when other books were compiled these compilers did not venture to split up the already existing Soma hymns in a composite form. Hence, the existence of all the Soma-pavamāna as separate hymns.

Therefore, when we think of Soma, we should bear in mind these two points that Soma atleast goes back to Indo-Iranian period and in the R̥g-veda his importance is as a result of Soma-sacrifice.

Soma sacrifice was very costly and comes after Rājasūya and Aśvamedha. The juice, required in large quantity, was extracted from the stalk. Whatever may be the colour of the stalk (red or hari) the juice is described as red (aruṇa), gold-yellow or yellow, brown¹, yellow brown (9.98.7); Śoṇa (9.17.13;) aruṣa (9.25.5), red-yellow

1. In the Akṣa Sūkta (X. 34) the colour of the dice is given as babhru.

(hari aruṣa, 9.89.3; III. I) and even gaura (10.100.2). When mixed with milk it is white (9.74.7.8) and is described as viśvarūpa. The corresponding word for hari in Avesta is zairi. Are other colours mentioned in Avesta?

The juice was drunk unmixed or unadulterated or mixed. The purified (unmixed) Soma is called Śuddha, Śuci, Śubhra and Śukra. To Vāyu are offered only the Śukra and Śuci. The various ingredients for mixture are water, milk, curds, barley and honey. The term for mixture is āsir. Soma-juice is called gavāśir, dadhyāśir, yavāśir, and even rasāśir and tryāśir. It is even referred to as tripr̥ṣṭha. Water was added either to dilute it or to tone down its sharpness. The juice is tīvra (sharp 3.48.3; 8.72.2). Owing to the yellow colour there is resemblance of this colour with the Sun's brilliance. This physical aspect is often dwelt upon by the poets. Soma is then likened or associated with the Sun. The juice is even described as Śubhrebhiḥ Śubhratarah. Even though, madhu was added to it, to dilute its sharpness or to sweeten it, still, we do not come across the word madhvāśir.

Soma's intimate relation with sacrifice is noticed before. It was even offered into fire. It is havir haviṣṣu (the foremost oblation). It is haviṣmān, the best oblation, and the sweet loveable oblation.

As regards the sweetness etc. of Soma juice the poet as it were appears to have exhausted the whole vocabulary. It is even fragrant (Surbhi, Surabhimtara). For sweetness etc. We have the following adjectives:—

anumādya, cāru, cārutara, matsara, matsarintama, mada madascyut, madānām pati, madintama, madira, madiṣṭha, madhu, madhumattama, madhuscyut, madhvaḥ Anśu, madhvaḥ rasaḥ, rasāyya, sweetened with honey it is called madhujivha, madhupriṣṭha. The juice is then svādu, svādiṣṭha.

On account of its immortality giving power it is called amṛta, pīyūṣa, divaḥ pīyūṣa. The exhilarating and

invigorating power led to its being regarded as a divine drink bestowing immortal life. Immortality is granted not only to gods but to even mortals. It is thus life's elixir. Hence pīyūṣa. It is the giver of strength mental as well as physical (vayodhā, vayaskṛt).

The Soma-juice passes under a wide variety of names. They are: andhas, anna, amṛta, anśu, indu, drapsa, paya, pavamāna, pītu, pīyūṣa, rasa, Samudra and madhu.

Soma-juice is called andhas because of its intoxicating effect. It is called pītu (1.61.7; 3.36.8; 6.41.3; 7.98.2; 8.4.12) as it was drunk. It is called amṛta or pīyūṣa on account of its quality of giving immortality or lengthening life. The juice is called anśu as it came from the stalk. As the drop is shining, round and loveable it is called indu and drapsa. It is samudra because it was swelling. It is called paya because it was milked out of the small piece of the stalk which resembles the udder of the cow. The juice, purified or filtered by the pavitra, used to flow forth, therefore, the word Pavamāna. It is most striking to note that except 8.101.14 the word pavamāna is solely restricted to book nine and hence there is every justification to call these hymns pavamāna-hymns. Pavamāna is an epithet that is constantly applied to Soma and probably means flowing clear, or cleansing, purifying self-purifying as Dr. Griswold takes it and refers undoubtedly to the process of filtration. It is noteworthy that out of the gods of the vedic pantheon the Aśvins are privileged to drink Soma, Surā and Madhu. In many passages Soma-juice is meant by the word madhu. Soma is called rasa, rasāyya (9.97.4), rasiṇ (8.3.1.), rasavān (6.47.1). Soma is called Sūra because it is identified with the sun. The juice is even called divaḥ pīyūṣaḥ, pariṣkṛtam rasam.

The verb mṛj, cleanse, is used with regard to the addition of water and milk. The admixture is alluded to as garment or a bright robe. The juice is purified with

hands, or by ten fingers or by prayer or by the daughter of the Sun.

The pressed-juice flowed on the strainer or fleece and its motion being very swift it is called an atya (a horse) and it goes beyond the fleece. It was so swift that it is agribhita. The filter was considered as a chariot and hence the word pavitraratha. The purified juice is called pāvaka. It goes to exact destination. It was bellowing and roaring and playing on it therefore called Kani-kradat, krīlu.

Soma is a drop that grows in water. He is the embryo of water of pajrā,¹ or their child. They are his mothers (Sindhumātara) or sisters. He is lord and King of streams. Soma is intimately connected with water, ocean and rain, and therefore it is often described as mixed with water. Soma is called parjanya²vdha. He is not only ocean but is oceanic (Samudriya), is king and god. Water are Soma's sisters (9. 82. 3. 5 who follow his ordinance (9. 74. 3, 90. 4; 97. 17). He rules over rain, dwells in the stream's wave. He is a fountain (utsa). He is a youth among waters. He the thousand-streamed increaser of water was the first to spread the sea to gods (9.107.23; 108.8). Soma is urmi and urmimān. Soma is shakened in water, and is shakened by men. Not only it flows in hundred and thousand streams but it is even sudhāraḥ. It has always a desire to meet water. Is quick and the quickest in water. It is going speedily and so is āśu.

Like water, the juice had great love for cow's milk (gavyu, gavyayu). Milk is put on by the juice as a garment, raiment. It is lord of cows. Soma is gorjika,

It being mixed with ghee is called ghṛtaśri, ghṛtasnu, ghṛtascyut.

¹ Roth takes it to be an epithet ('stout') of the Soma-plant (V. I. p. 466.)

The surging juice flowing over fleece ultimately settles down in wooden vessels. It is *camūsada*.

The juice is referred to as *priya*, *krilu*, *tigma*, *tigmaśṅga*, *Kāmya*, *Kṛtvyorasa*.

The juice is offered to gods on the blade of grass. It is spread on it. It sits on the grass, is loveable on it, is possessed of the sacred grass.

The juice is exhilarating to gods, is their drink, is most clever in approaching them, loves god, belongs to god, is the dearest of gods. It not only delights gods but delights even men. The juice is pressed by *Jamadagni*.

Soma is the child of heaven, is the king of heaven, is purified in heaven, He is the lord of heaven, occupies heaven, is placed in the highest heaven (*ṛtīyasyām divi*).

Amongst gods *uṣas* is somewhat neglected. Even though she brings gods to drink *Soma* still she herself is denied that privilege. *Soma* is the predominant drink of *Indra* (*Indrapātama*). *Indra* is the drinker of *Soma* par excellence. *Soma* is *Indrapāna*, *Indrapīta*, *Indrayu*, *Indrasya Kāmya*, is even the generator of *Indra*, is loved by *Indra*, is the *vajra* of *Indra*, is the friend of *Indra*, even sits in the heart of *Indra*. It is called *Indriyo rasa*.

Quite distinct are the epithets of *Soma* with reference to the plant and juice on the one hand, and the god *Soma* on the other hand. *Soma*, like other leading gods of the vedic pantheon is called a *deva*, a king, a king of rivers, a king of whole earth, a king and father of gods, a king of gods and mortals. He is lord of strengthening food, lord of speech, lord of cows, lord of earth, heaven, etc. He is a god of lofty ordinance, is *Ṛta*, is born of *Ṛta*, has *Ṛta* for lustre, is the embryo of *Ṛta*, is a protector of *Ṛta*, is tongue of *Ṛta*, the thread of *Ṛta*, is increaser of *Ṛta*, is *Ṛtvīya* and is *Ṛtāvān*, is dear to gods, is a friend of gods, is a father of heaven and earth, is loved by gods, is loved by fathers.

Soma is called R̥bhu, vahni, R̥ṣi, vipra, kavi, varuṇa, purohita, dhīra, potā, sūra, sūri, bhaga, bhānu, maghavan, maghona, mitra, yagna, a youth, adorable, vajra, varāha, viśva deva, aditī, Śakuna, Śyena, suparṇa, vīra, vedhā, sūra, hotā, tanūnapāt, It appears that in a fine poetic frenzy Soma is identified as it were with other gods and thus gets transferred epithets. He is called āghṛṇi, vṛtrahan, vṛtrahantama, rakṣobā

Gods were not immortal from the very beginning. This immortality is given to them by the nectar, the elixir of life viz. Soma. So he is called the immortal stimulant. He is a generator of Agni, is the soul of Indra, is the soul of sacrifice, is the light and acme of sacrifice, the ancient (pūrvya) soul of sacrifice, is the banner of sacrifice, is yagnīya and yagna.

Soma is the conqueror & hundred, of thousand, a conqueror of cows, horses, water, heaven, a conqueror of all, of chariots, is always a victor, is the foremost conqueror, is the killer of vṛtra, a killer of enemies, is a senāni (a soldier), has good weapons, has fierce weapons. Soma is agregā (the forerunner).

Soma is the gandharva of waters, embryo of waters, embryo of pajrā,

Soma loves us, loves men, loves gods, loves cows, horses,

By drinking Soma Indra becomes invigorated. As a result of invigoration he becomes irresistible (9.61.22; 1.10) slays all foes and especially vṛtra (2.15.1; 19.2). It was in the company of Soma that Indra performs most of his valorous and great deeds (6.72 and 7.104). Through constant association with Indra. Soma gets some epithets which are peculiar to Indra, Thus, Soma is a warrior, kills vṛtra destroys fort, is a victor, is unconquered in battle, is born for battle, and besides he causes the Sun to shine, generates two worlds, supports heaven with sharp weapons

(9.45.5; 10.25.7), drives away and slays goblins and other foes. The epithet slayer of the wicked is exclusively his (6.47.5; 9.108.11; 96.17). Being a best charioteer drives in the same car as Indra.

Soma is a Ṛṣi, a vipra, brahmaṇaspati, a sage among the wise, is a creator of Ṛṣi, is a conqueror of Ṛṣi, has a mind of a Ṛṣi.

Soma is a seer (kavi), is kavikratu, is kratubhiḥ sukratu, is kratuvit, is kratuvittama, is kratumān, is adṛptakratu.

Soma is a poet of heaven, creator of heaven, upholder of heaven, supporter of heaven, lord of heaven, head of heaven lustre and glory of heaven, a mainstay of heaven, a child heaven of heaven, lives in heaven and is celestial.

Soma is many eyed, is far-seeing, surveys all creatures, knows the generations of gods, being a priest among gods assigns to them their portion in a sacrifice, protects wisdom, poetry, is a leader of poets, is a seer among priests, protector of prayer. The epithet Vācaspati, (9.26.4; 101.5) the lord of speech, is practically due to the belief that Soma stimulates voice (9.97.32). Hence, he is a wise seer, the kavi, vipra, Ṛṣi, is vicakṣana, visvacakṣas, and wondrous (adbhuta), vidvān, vipaścīt.

Soma is the mead of tvaṣṭī (1.117.22) and is pavamā-maḥ prajāpatiḥ (9.5.9).

Soma is called the father, creator or lord of thought (9.76.4; 96.5; 75.2; 99.6; 11.8), enlivener of thought (9.86.1; 88.3) the conqueror of thought (9.44.6), leader of thought (9.103.4) the tongue of truth (9.75.2).

Soma is the path-finder for the seer (9.96.6.18) a maker of Ṛṣi (9.96.18). In its intoxication the poet composes a song instinct with devotion (1.80.1). Soma is the discloser of the godly secret (9.95.2; 4.58.2; 10.123.4) and he sees with the eye of the Sun the secret place of the gods (9.10.9).

Between, the Soma-priest the Adhvarya, and Soma there is a strong reciprocal effect or action (9.61 14; 23c; 72. 1c, 97. 32d). The pleasant poetic word for Soma is a musical treat (9.71.3). Soma is increased by hymns (1.91.11; 9.17 4), makes him eloquent (9.97.32d), fashions him (9.97.22), it accelerates the running and the purifying process of the juice in the filter (9.8.4 b; 37 6; 64.10; 16; 65.16; 71.6; 72.1c, 96.15; 106.11; 113.5 d; 1.187.11). The hymns wash the bright clarified form of Soma (9.2.7; 14.2; 15.8; 17.7; 26.1; 29.2; 40.1; 43.23; 63.20; 68.7; 86.24d; 105.2; A. V. 4.24.4 Śukhraḥ pavate brahma-Śumbhitaḥ) as it, on its side, bestirs and fructifies the tongue and thought, the singer is illumined and becomes strong, the word of the singer is brightened and gives good form (9.95.1-5; 21.7; 2.7ab; 9.8; 20.7; 21.2; 40.5; 47.4; 61.23; 64.26; 69.2; 72.5; 90.6; 107.18; 108.10; 1. 46.5; 10.25.1). Soma awakens and fills the holy word and thought (1.87.5; 9.21.7; 25 5; 36.3; 72 5; 95.1; 10.25.4) makes him inwardly pure (9.97.37; 73.8; 67.22-27) and is a charm against evil influence (10.16 6d; 9.85.1; A. V. 6.96.3).

Soma is a fore-runner, a fore runner of cows, a precursor, a destroyer of those who proclaim sin, the angirastama, is one whose brilliance is ever undecaying, is one who is placed in a secret place by adhvaryu, is blameless, is one who cannot be censured, is one who deserves praise, is one who pervades the mid-region. Soma is a destroyer of attackers, a destroyer of enemies. Soma is abhimātiḥā, abhiśastipā, abhimātiśā. Soma deserves to be glorified, is sung far and wide, is a quick discharger of arrows, is a knower of kṣetra, is increaser of wealth, is an instrument of wealth, is knower of path, the best knower of path, the maker of path, is born of praise, is an increaser of speech, is vigilant, is lustre, is jyotiratha, (is an increaser of lustre) is protector of body, Soma puts on drāpi, Soma is a knower of wealth, a winner of wealth, a fighter for wealth. Soma is the first law-giver,

is dharmaṇaspati, is sung in thousand ways is lord of song, his wealth consists of song, is urged on by song, is an urger of song, is a father of song. Soma is bold, constant, is indefatigable, is born of sky, is putting on sky as a garment. Soma is leafy, is one of abundant vows, is a breaker of cities. Soma is a pratartā of day, dawn and heaven. Is ancient, has thousand glories, has shafts with thousand poits. Soma is Sahasrasā, Sahasraretas, Sahasrayāma. Soma is lovely to look at, has lovely mien, Soma is supraketa, is Sumati, is Sumitra, is Sumedhā, is Suvīra, is Suvrata, is Suśeva, is Suhastya, is manīṣin, is the first manīṣin, is mahāmahivrata, is compassionate, is a giver of jewels, is a giver of Semen, is vayodhā, is vayaskṛt, is vayojuva and is endowed with thousand eyes.

We find from the above grouping, classification, analysis of the epithets that Soma is identified with Agni, Varuṇa, Indra, Brahmaṇaspati etc. Soma is given epithets which primarily belong to these and to Sama only secondarily through his association with these gods. e. g. Agni (rakṣohā, jātavedas, narāmśanśa, tanunapāt, vahni), Indra (vṛtrahā, vṛtrahantama) varuṇa (Ṛtapā, Ṛtāvān, Ṛtasyadhartā, mahāmahivrata) Parjanya (jīradānu), Brahmaṇaspati (vācaspati, vācām patiḥ) etc.

In the Ṛg-veda we can discern slow development in the conception of religion, philosophy, mythology, cosmogony, cosmology etc. In the earliest portion of the Ṛg-veda we see the idea of pantheism. The number of gods is categorically expressed at many places in the Ṛg-veda as thirty-three (8.30 2; 1.34 11; 9.92.4; 1.45.2). The number is also mentioned as 33, 303, 3339, 3, 1 and half and even 1. These different gods were the diverse manifestations of one supreme god which is polytheism slowly giving place to the monotheism of the Upaniṣads. From this angle of vision, one can very well explain why different gods possess certain common epithets and characteristics. To be more clear, one supreme god (later on known

and called as Brahman) looked from particular aspect is Agni, from another angle is Indra, from still another angle facet is Soma and so on.

God Soma in the Rg-veda had a glory and status which was unprecedented on account of the Soma cult, ritual and sacrifice. Slowly and slowly, as time, the great leveller, glided on; the glory and importance of Soma in the Sāmaveda, the Yajur-veda, and the Atharva-veda dwindled and deteriorated. By the time of these Vedas, the Aryans had migrated from the Himalayas, the habitation of the Soma-plant. Hence also, the dwindling of the importance of Soma. The Aryans migrated further away from the Punjab and the Himalayas. In the period of the later Vedas, newer gods who were yet below the horizon were slowly raising their heads, were usurping the position, glory, status and prestige of Soma. Even the original plant was lost or forgotten by the time of the Brāhmaṇas and hence substitutes were gone in. Not only this but it reached its climax when Soma was identified with the Moon. Taking into consideration the epithets of Soma in the triple capacity of the plant, the juice and the God one can at once discern that almost everyone of these adjectives, why even all the adjectives as a matter of fact cannot be taken with the Moon, the luminary which shines by the reflected light of the Sun at night. If, Soma was the Moon, then Rg-vedic poets like the classical Sanskrit Poets must have waxed eloquent while describing the heavenly luminary. No adjective can befittingly be taken with this luminary. When there are separate hymns to the Sun, Uṣas etc. We find no such separate hymn in the entire Rg-veda to the Moon. All attempts in the later literature to identify Soma with the Moon is simply of later origin. Even in the Brāhmaṇas when the genuine Soma is not available substitutes of plants are mentioned.

From the adjectives about Soma culled from the Rg-veda it appears that qualities are attributed to Divinities

in a special manner. From this, we can also form our opinion about the sense of values of R̥g-vedic poet-philosophers. These epithets of Soma describe Soma as a god. As a divinity every thing that is good, sobre, high, beneficial, powerful and every thing that is highly desirable is spoken of Soma. It appears that in the madness to glorify Soma the seers forget as it were for a moment that Soma is a plant, or juice or its deification. Hence, they go on giving every possible adjective to a god. The physical aspect of Soma being always present before the seer, the seer had to speak of Soma in a hyperbolic language. The Soma ritual and sacrifice atleast during the R̥g-vedic days had high position and glory. Soma was associated with other gods. This was responsible in giving epithets to Soma which really belonged to other gods.

In the foregoing pages, I have classified, arranged and interpreted the epithets of Soma in its threefold capacity (viz. plant, juice and god). No corroboration is required to prove that epithets applied to Soma as a plant and juice are peculiar to Soma alone. Adjectives applied to Soma as a plant show that the plant was aruṇa or Hari, it was juicy, and fleshy. It was possessed of veins which were visible on the exterior. When cut into small pieces and when crushed by press-stones juice flowed out from it, and tiny broken pieces were left behind.

The Soma-juice was either red or yellow or babhru or red-yellow or gaura (in its different varieties). The juice was fragrant and sweet. Its sweetness and variety is indicated by a number of adjectives standing for sweetness. The juice was mixed with ingredients and was even sweetened by the addition of honey. Śuci, Śukra, Śuddha, tīvra, tiroahanya, āśirvanta, gavāśir, yavāśir, dadhyāśir, rasāśir and tryāśir refer to the varieties of soma-juices. The impurities were removed by a strainer, or a filter or fleece. The juice had great yearning for water or milk. The juice was not intoxicating or madde-

ning (as it was not a profane drink). The root mad shows that it had simply invigorating or exhilarating effect. As it was drunk in sacrifices it was a sacred drink. Hence, it is not only identified with yajna but is called the soul of sacrifice and even *ātmā yajnasya pūrvyaḥ*, the banner of sacrifice. As its intoxicating quality is out of question it is designated as *amṛta*, *pīyūṣa*, life's elixir etc. Gods were not immortal from the very beginning. They attained immortality by drinking Soma. This idea is expressed in the *R̥g-veda* on many occasions.

According to the usual practice observed in the case of other gods, the extraordinary qualities and properties of the plant and the juice, gradually led to deification. Soma the plant and the juice is now transformed into a god. There is a sort of metamorphosis. When turned into a god Soma possesses all epithets that can usually go with a god. The conception of divinity becomes primarily a generic idea and secondarily the idea of an individual deity. Hence, there is no contradiction in identifying one specific god with another so long as the generic idea remains constant. Epithets fundamentally belonging to other gods are transferred to him as he is identified with other gods as Indra, Agni, Varuṇa etc. To name, such adjectives are *vṛtrahā*, *vṛtrahantama*, *rakṣohā*, *R̥ta*, *R̥tāvan* etc.

Adjectives of Soma as a deity reveal his physical, mental, moral, intellectual, ethical, and religious nature. Courage and wisdom, energy, youthfulness, victorious spirit, strength, skill, zeal, quickness of movement, joyousness of soul, kindness, liberality, love, care of the sick, affability, gentleness, delightfulness, fatherliness, motherliness, friendliness, goodness, benevolence opposition to evil, bliss, beauty, splendour, adorableness, love of poetry and music, fame and wealth (both material and spiritual) are qualities that have been taken into consideration while praising Soma and qualities opposed to these are

not appreciated. This can give us an insight into the code of R̥g-vedic life—moral, spiritual as well as aesthetic.

Gods and goddesses are good as well as bad in popular polytheism. In Homer, we find Hera speaking to Zeus in uncomplimentary language. Vedic gods mostly stand for perfection in truth, goodness and beauty (Satyam, Śivam Sundaram).

The R̥g-vedic mode of describing the supreme being in the superlative like *angirastama*, *Kavinām Kavitama*, *ugrānām cit ojīyān* etc. was adopted in the Tripiṭaka while describing Buddha. He is described as *isinam Īsisattamo*.

Soma possessing epithets of others can be explained also by the following argument. In the R̥g-veda we often find the idea: the one in many and the many in one. One god is identified with the many at R. V. 1.100.7; 2.1.11; 3.54.17; 8.2.4; 25.16; 58.2; 10.114.5; 164.46 and the Bhagavad-gītā 11.39. While the R̥g-vedic poet wrote of a particular god he had before his eye, before his mind, the qualities of other gods also. Thus, the qualities of other gods were consciously or unconsciously engrafted to the particular god under description. Hence, epithets that primarily belong to Agni, Indra, Varuṇa etc. are applied to Soma.

If from the above interpretation and investigation of the epithets of Soma, one were to draw any conclusion, then, one can say definitely without the fear of being contradicted that atleast from the R̥g-veda, the epithets of Soma, as a plant and as a juice cannot go with the Moon. Epithets of Soma as a god are a result of the process of deification. Even here, the penetrating eye of the discerning critic can see the peculiar nature of these adjectives. Many an adjective can be pointed out which can never be applied to the Moon, the heavenly luminary. To quote a few for instance: *abhimātiḥā*, *abhiśastipā*, *pathavid*, *pathakṛd*, *vayodhā*, *vayaskṛt*, *vicakṣaṇa* etc.

It will not be out of place here to attempt to mention epithets peculiar to Soma as a plant, as a juice and as a god.

Soma as a plant: Ajyamāna, (gobhiḥ, aktubhiḥ), adridugdha, adrisuta, āpurṇa, āpyāyamāna, giriṣṭhā, diviṣad, parjanayavṛddha, mujavataḥ, vanaspati, virudhām patiḥ, grāvṇā tunnaḥ, parṇin.

Soma as a juice: apsā, amṛta, aruṇa, arṇavā, āśu, Indrapāna, Indrapātama, Indrapīta, Indrayu, Indrasya (kāmya, janitā, priya, sakhā, hṛdasāni), uttamam haviḥ, Rjīṣin, kanikradat, krilu, gabhasṭipūta, gavāśir, gavyu, gaura, ghṛtaśrī, camuṣad, cāru, tryāśir, dadhyāśir, divaḥ pīyūṣa, devapāna, nṛmādana, babhru, matsara, madira, madhupṛṣṭa, triprīṣṭha, rasāśir, Śatadhāra, śukra, śuci, śubhra, śoṇa, sahastradhāra, surabhi, svādu, hari, haviḥ, uttamam haviḥ etc.

Soma as a god: the creator of Agni, angira-ṣtama, adabdhā, anavadya, apām (gandharva, garbha, peru), amartya, amivahā, asmayu, Ṛtasya (garbha, gopā, jivhā, tantu, viṣṭapā) Rṣi, kṣipradhanvā, gayasphāna, gātuvid, increaser of speech, jāgrvi, jīradānu, tigmāyudha, divaḥ (kavi, janitā, dhartā, pati mūrdhnā, Śisu, skambha) dyukṣa, nabhoja, pumān, purohita, purbhit, pratna, Sahasraṇītha, Sahasrapājas, Sahasraretas, Sahasrasā, Sukratu, Sudakṣa, Sumati, Sumitra, Sumedhā, Suvīra, Suvrata, Suśeva, Suhastya Senāni, manasaspati, mahivrata, mahāmahivrata, rathira, retodhā, vadhuyu, vācaspati, vidvān, vipāscit, viśvadeva, vedhā, satrājī, sahasracakṣas satyaśuṣma, sadāvṛdh, svāyudha, hiraṇyavit etc. etc. etc.

Before we come to the end of this sort of discussion regarding the epithets of soma it will be useful and interesting to note down the epithets applied to adri, grāvan, droṇa, Kośa, Savana, pavitra, Kalaśa, Ulūkhala-musala, Aśman, Camū, camasa, dhārā.

I Adri: daśayantrāsah (10. 94. 8); babṛhāṇa (5. 41. 12), gaviṣah and rathirah (10. 76. 7), vipipāna (7. 22. 4), vṛṣa-

bhāsaḥ (2. 16. 5), Somapṛsthāsaḥ (8. 63. 2), Somasut (7. 68. 4), hastacyut (9. 11. 5); hastayata (5. 45. 7; 10. 76. 2), tṛdila and atṛdila (10. 94. 11)

2 *Aśman* : Somaśita (7. 104. 19)

3 *Ulūkhālamusala* : Vanaspati (1. 28. 9),

4 *Kalaśa* : Somadhāna (6. 69. 2, 6; 9. 97. 33), Śveta (4. 27. 5; 9. 74. 8), āpūrṇa (3. 32. 15), gobhiḥ atka (9. 74. 8)

5 *Kośa* : hiraṇyaya (9. 75. 3), madhuscyut (9. 12. 6; 23. 4; 36. 2; 66. 11; 103. 3; 107. 12),

6 *Grāvan* : aśvapṛstha (8. 26. 24), Urdhva (1. 28. 1; 10. 70. 7; 100. 9), pṛthubudhna (1. 28. 1), madhusut (4. 3. 3; 10. 64. 15; 100. 8) mayobuva and Somasut (1. 89. 4); yaśasaḥ (10. 76. 6), vṛṣā (5. 40. 2), Sindhumātarāḥ (10. 78. 6)

7 *Camasa* : devapāna (10. 16. 8)

8 *Camū* : Supūrṇa (8. 2. 8)

9 *Droṇa* : ghṛtavanti (9. 96. 13)

10 *dhārā* : Svādiṣṭhayā (9. 1. 1) bṛhatiḥ (9. 96. 21)
Madiṣṭhayā (9. 1. 1;) pāvakayā (9. 101. 2) mandrayā (9. 6. 1; 107. 8, madhumatiḥ (9. 97. 31, Sukratu (10. 94. 2; A. V. 11. 1. 10).

11 *pavitra* : Sahastradhārāḥ (9. 73. 7), Vitata (9. 73. 7; 83. 1. 2; 97. 55), avya (9. 69. 9; 86. 3; 109. 16)

12 *Savana* : gabhira (7. 32. 6), tīvāra (4. 34. 6) purūṇi (3. 36. 8; 10. 50. 6; 96. 6), madhumattamāni (10. 112. 7), mahanti (3. 1. 20) and havismati (1. 57. 2).



APPENDIX A.

Glossary of Soma's Epithets.

- Akṣita (9. 26. 2; 72. 6; 78.3).
 Agṛbhita (8. 79. 1).
 Agneḥ Janitā (9.96.5).
 Agriya (9. 7. 3; 86. 12).
 Agriya Gosu (9. 86. 12).
 Agregā (9. 86. 45).
 Aghasamsahā (9. 24. 7; 28. 6; 61; 19).
 Angirastama (9. 107. 6).
 Ajīrasoci (9. 66. 25).
 Ajyamāna (9. 97. 35).
 Ajyamāna Aktubhiḥ (9.50.5)
 Ajyamāna Gobhiḥ (9. 103.2)
 Atya (9. 13. 6; 46. 1; 66.23;80 3; 85. 7).
 Atyaviḥ (9. 106. 11).
 Atyūrmi (9. 17. 3).
 Adabdhā (9.3.2;26. 4;28.6;37 5;59.2;75.2;77.5;85.6;103.4; 10.25.7).
 Aditi (8.48.2).
 Adṛptakratu (8.79.7).
 Adridugdhā (1.54.9;6.50.3;9. 97.11.)
 Adriva (9.53.1).
 Adrisamhata (9. 98.6).
 Adrisuta (9. 72.4).
 Adrau Duduhāna (9. 96. 10)
 Adhrigu (9. 98.5).
 Adhvaryubhiḥ Guhāhitaḥ (9. 10.9).
 Anapacyut (9. 4.8).
 Anapta (9. 16.3).
 Anavadya (9. 69. 10).
 Anindya (9. 82.4).
 Anukāmakṛt (9. 11. 7).
 Anumādyā (9. 24. 4. 6; 76. 1; 107.11).
 Antarikṣaprā (9. 86.14).
 Apaprothanta (9. 98. 11).
 Apām Gandharva (9.86.36)
 Apām Garbha (9.97.41).
 Apām Peru (10.36.8).
 Apjit (9.78.4).
 Aptura (9. 61. 13; 63. 5. 21; 108. 7).
 Apsā (1. 91. 21; 9. 65.20; 71. 8; 84. 1).
 Apsu Dustara (9. 16. 3;20.6).
 Apsu Drapsaḥ (9. 89. 2).
 Abhikrandan (9. 86. 11).
 Abhigīta (9. 96. 23).
 Abhimātisāhaḥ (1.91.18.)
 Abhimātiḥā (9.65.15)
 Abhimātiḥ Sahamāna (3.62.15).
 Abhiśastipā (6.52.3; 9.23.5; 96.10)
 Abhiṣṭikṛt (9.48.5)
 Abhistuta (9.3.6; 27.1; 67.19; 20)
 Abhravarṣā (9.88.6)

- Amartya (8.48.12; 9.3 1; 9.6;
 22.4; 28.3.6; 68.8; 68.5.
 84.2; 103.5; 108 12)
 Amitrahā (9.11.7; 96.12).
 Amīvahā (I.91.12)
 Amṛta (8.48.3; 9.91.2; 110.4).
 Amṛdhra (9.82.5)
 Aramamāṇa (9.72.3)
 Arāvan (9.21.5)
 Ari (9.79.3)
 Aruṇa (9.11.4; 40 2; 45.3; 78.4)
 Aruṣa (5.47.3; 9.8 6; 25.5;
 61.21; 71.7; 72.1. 74 1; 82.
 1; 89.3; 111.1).
 Aruṣa Hari (9.8.6; 111.1).
 Arepasā (9.101.10).
 Aramkṛtāḥ (1.2.1).
 Arṇava (9.86.45)
 Arya (9.23.3)
 Avāta (8.79.7; IX. 89.7; 96.
 8.11).
 Avīrahā (I.91.19)
 Aśistahā (9.62.11; 87.2)
 Aśvajit (9.59.1)
 Aśvayu (9.36.6.)
 Aśvavit (9.55.3; 61.3)
 Aśvasā (9.2.10; 61.20)
 Aśālvaḥ yutsu (I.91.21)
 Aśālvaḥ samatsu (9.90.3)
 Asamaṣṭakāvya (9.76.4)
 Asura (9.73.1; 74.7; 99.1)
 Aśṛuta (9.9.5; 27.4)
 Aśṛta (9.3.8)
 Asmayu (9.2.5; 6.1; 14.8; 25.
 1; 64.18; 78.5)
 Āghrṇi (pūṣan) (9.67.12)
 Āngusāna (9.90.2)
 Āngūsyā (9.97.8)
 Ātmā Indrasya (9 85.3)
 Ātmā Yajñasya (9.6.8)
 Ātmā Yajñasya Pūrvyaḥ
 (9 2.10)
 Āpānāsaḥ Vivasvataḥ (9.10.5)
 Āpūrṇa (9.74.2)
 Āpya (9.110.6)
 Āpyāyamāna (I.91.18)
 Āmīślatama VI. 29. 4
 Āyusak (9.25.5; 63.22)
 Āśu (9.13.6; 17.1; 22. 1; 23.
 1; 39.1; 56.1; 62.1; 18; 63.
 4; 26; 64.4 16.20; 67.7; 69.
 6.7; 83.2; 86 1.2)
 Āhanasaḥ (9.75.5; X.125.2)
 Āhutiṣṭh (9.67.29)
 Indrapātama (9.99.3)
 Indrapāna (9.96.3.13; X.30.9)
 Indrapīta (9.8.9)
 Indrayu (9.2.9; 6.9; 54 4).
 Indrasya Kāmya (9.98.6;
 100.1)
 Indrasya Janitā (9.96.5)
 Indrasya Priya (9.98.6)
 Indrasya Vajra (9.72.7; 77.1)
 Indrasya Sakhā (9.96 2; 101.6)
 Indrasya Hṛdansani (9.61.14)
 Indriyā hayā (9.107.25)
 Indriyo Rasa (8.3.20; IX. 47.
 3; 86.10)
 Ibha (9.57.3)
 Iṣaspati (9.14.7; 108.9)
 Iṣṭayāma (9.88 3)
 Iḍya (9.56.1)
 Ilenya (9.5.3)

Īsāna (9.19.2; 71.6.9; 62.29;
86.37).

Isāna Visvasya (9.101.5).

Ukthya (9.29 2; 3; 40.6; 48.
2; 86.48; 110.8)

Ukṣan (9 83,3; 85.10; 86 43;
89.3; 95 4)

Ugra (9.62.29; 109.22)

Ugrānām Ojīṣṭha (9.66.16)

Ugrebhyah cit Ojiyān
(9.66.17)

Uttamah (9.51.2; 108 16)

Uttamah Dhāsiḥ (9.85.3)

Uttamam Havih (9.67.28;
107.1)

Utsa (9. 107.4).

Utsa Vasvaḥ (9. 97. 44).

Udapṛta (9. 108. 7).

Udbid (8. 79. 1).

Upastut (9. 87. 9).

Upāruhah (9. 68.2.).

Upāvasu (9. 84. 3; 86. 33).

Uravaḥ (9. 22. 2).

Urugavyuti (9. 90 4).

Urugāya (9. 62. 13; 97. 9).

Urujraya (9. 68. 2).

Uruśamsa (8 48. 4).

Ulokakṛt (9. 2. 8; 86. 21).

Uśantam (9. 68. 6; 95. 3).

Ūrdhva (9. 98. 3).

Ūrmi (9. 78. 2; 110. 11).

Ūrminam (9. 98. 6.)

Ṛkvā (9. 91.3).

Ṛgmiya (9. 68. 6; 75.3).

Ṛjīṣin (8. 79. 4).

Ṛju (9. 97.43).

Ṛjra (9. 97.9)

Ṛta (9. 62. 30; 66. 24; 107.15;
108. 8).

Ṛtajāta (9. 108. 8).

Ṛtadyumna (9. 113 4).

Ṛtasya Garbha (9. 68. 5).

Ṛtasya Gopā (9.48.4;73.8)

Ṛtasya Jihvā (9. 75.2).

Ṛtasya Tantu (9.73 9)

Ṛtasya Vistapa (9.34,5).

Ṛtāvan (9. 96. 13; 97. 48;
110 11).

Ṛtāvṛdh (6.75.10;9.42.5).

Ṛtviya (9.72.4).

Ṛbhu (9. 86.5;87.3).

Ṛsi (8. 79.1;9.35.4;66. 20; 87.
3; 107.7).

Ṛsi Viprānām (9.96.6).

Ṛsikṛt (9. 96.18).

Ṛṣimanā (9. 96. 18).

Ṛṣisāt (9. 76. 4).

Etasa (9. 64. 19).

Ojīṣṭha (9 66.16; 67.1;101.9).

Ausāna (10.30 9).

Kakuhah rasa (9.67.8)

Kanikrat (9.63.20).

Kanikradat (9.3.7; 5 1; 13. 8;

25.2;28.4;30.2;33 4;37.2;63.

29.67.3; 14; 76.5; 77.5;85 5;

86 22.33;96.29;97.32; etc.)

Kavi (1.91.14;9.7.4;9.1;12 4 8;

14. 1; 18. 2;20.1;25.3.6;27.1;

44.2; 47.4; 50 4; 59.3;62 14;

27.30; 63.20; 64.24.30; 66.3 10;

68. 5; 71. 7; 72. 6; 74. 2; 78. 2;

82.2; 84 5; 85.9; 86. 13. 20. 25.

26. 29; 92. 2; 94. 3; 96. 17;
 97. 2; 100. 5; 102. 6; 107.
 7. 18; 108. 13; 109. 13.)
 Kavikratu (9. 9.1; 25.5; 62.13.)
 Kavīyan (9. 94.1.)
 Kāmya (9. 98. 6; 100.1; 102.1.)
 Kārin (9. 16.5.)
 Kṛtnu (8. 79. 1.)
 Kṛtvyo (9. 101. 2.)
 Kṛtvyo Rasa (9. 76. 1; 77. 5;
 84. 5.)
 Kratu (1. 91.5; 9.86.43; 107.3.)
 Kratubhih sukrartuḥ
 (1. 91. 2.)
 Kratumān (9. 90. 6.)
 Kratuvit (9.44.6; 63.24; 86.48)
 Kratuvittamaḥ (9. 108. 1.)
 Krilu (9. 20.7.)
 Ksipradhanvā (9. 90.3.)
 Kṣetravit (9. 70. 9.)
 Kṣetravittaraḥ manusāḥ
 (10. 25. 8.)
 Gandharva (9. 85. 12.)
 Gabhastipūta (9. 86. 34.)
 Gayasādhana (9. 104. 2.)
 Cayasphāna (9. 91. 12 19.)
 Garbhaḥ (9. 102. 6.)
 Garbhaḥ Pajrāyāḥ (9.8.24.)
 Gavām pati (9.72.4.)
 Gavāśirḥ (1. 137. 1; 187. 9;
 2. 41. 3; 3. 32. 2; 42. 1. 7;
 8. 52. 10; 101. 10; 9. 64.28.)
 Gavyayu (9. 36. 6; 98. 3.)
 Gavyu (9. 27. 4; 64. 4; 97.15.)
 Gātuvid (3. 62. 13; 9. 46. 5;
 65. 13; 92. 3.)
 Gātuvittam (9. 44. 6; 101.10;

104. 5; 106. 6; 107. 7.)
 Girāmjātaḥ (9. 62. 15.)
 Girāvṛdh (9. 26. 6.)
 Giriṣṭhā (3. 48. 2; 5. 43. 4;
 9. 18. 1; 62. 4; 85. 10; 95.
 4; 98. 9.)
 Girvaṇaḥ (9. 64. 14.)
 Gṛṇan (9. 13. 3; 62. 22;
 97. 49).
 Gṛṇan Jamadagninā (9. 62.
 24; 65. 25.)
 Gṛṇan Devavītaye (9. 13. 3.)
 Gojit (9. 59. 1; 78. 4.)
 Gopati (9.19.2; 35. 5; 97. 34.)
 Gomān (9. 107. 9.)
 Goṛjika (6. 23. 7.7. 21. 1.)
 Govit (9.55.3; 86. 39; 96.19.)
 Goṣā (9. 2. 10; 16. 2; 61. 20.)
 Goṣu agriya (9. 86. 12.)
 Gosakhāya (5. 37. 4.)
 Gaura (10. 100. 2.)
 Grāvṇā tunnaḥ (9. 67. 19.)
 Ghṛtascyut (9. 77. 1.)
 Ghṛtaśri (10. 65. 2.)
 Ghṛtasnu (9. 86. 45.)
 Ghṛsvaya (9. 2. 8; 21.1; 101.8.)
 Ghora (9. 89. 4.)
 Canohita (9. 75. 1.)
 Candra (9. 66. 26.)
 Camuṣad (1. 14. 4; 9. 8. 2;
 78. 2; 96. 19.)
 Carṣanisaḥā (9. 24. 4.)
 Cāru (8. 1. 26; IX. 17. 8; 30.6;
 48. 1; 61. 9; 72. 7; 86.21;
 102. 6; 109. 13. 14.)
 Cāru priyatamaḥ haviḥ (9.
 34. 5.)

Jajnānaḥ (9. 3. 10; 29. 2; 86.
14. 36; 96. 17; 97. 31; 102
4; 109; 8. 12)

Janasya gopatiḥ (9. 35. 5.)
Jāgrvi (9. 36. 2; 44. 3; 71.
1; 97. 2. 37; 106.4; 107.6.12.)

Jāmi (9. 101. 14.)

Jigatnavah (9. 101. 12.)

Jīradānu (9. 87. 9.)

Jīvadhanya (10. 36. 8.)

Juṣṭaḥ (9. 9. 2; 13. 8; 44. 2;
70. 8; 97. 19; 22; 108. 16.)

Jetā (9. 90. 3.)

Jenya (9. 86. 36.)

Jyesthaḥ ugrānām (9.66 16.)

Jyoti (9.29.2; 66.24)

Jyotiratha (9.86.45)

Tanunapāt (9.5.2)

Tanvaḥ gopā (8.48.9)

Tavasah (10.25.5)

Tigma (3.48.3)

Tigmaśrūga (9.97.9)

Tigmāyudha (6.74.4; 9.90.3)

Tiroahanya (1.45 10; 1.47.1.)

Tīvra 1.23.1; 108.4, 5.37 1;
6.47 1; 8.62.5; 82.2. 9.17.8;
2.10: 10.27.2; 42.5.8; 43.6)

Tunnaḥ (9.67 19.20)

Tr̥ptānsu (1.168.3)

Tridhātu (9.1.8; 70.8; 86.46;
108.12)

Tripr̥stha (7.37.1; 9.62.17;
71.7; 75.3; 90.2; 106.11)

Tryāśira (5.27.5)

Dakṣa (1.91.14; 9.61.18; 62.
4; 65.28; 76.1; 85.2)

Dakṣasādhana 9.25.1; 27.2;
101.15: 104.3)

Dakṣasya rathayya (9.16.2)

Dakṣāya sādhana (9.62.29;
105.3)

Dakṣāyyaḥ (1.91.3; 9.88 8)

Dadhyaśira (1.5.5; 137 2; 5.
51.7; 7.32.4; 9.22.3; 63.15;
101.12)

Dānuda (9.97.23)

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Divah kavi (9.9.1; 64 30.71.7).

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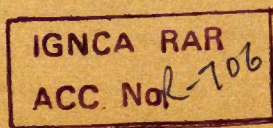
ABBREVIATIONS

A. V.	Atharva-veda
Ait. Br.	Aitereya Brāhmaṇa
R. V.	R̥g-veda
K. S.	Kāthaka Samhitā
K. Br.	Kauṣitakīya Brāhmaṇa
G. Br.	Gopatha Brāhmaṇa
Tān. Mahā Br.	Tāṇḍya Mahā Brāhmaṇa
T. Br.	Taittiriya Brāhmaṇa
T. S.	Taittirīya Samhitā
M. S.	Maitrāyaṇīya Samhitā
Y.	Yasna
V. I.	Vedic Index
V. M.	Vedic Mythology
V. M.	Vedische Mythologie
Ś. Br.	Śatapatha Brāhmaṇa



ERRATA

Page No.	line No	correct	Incorrect
1	16	eighth	eight
10	21	Oldenberg	Oldenburg
16	26	anointed	annointed
21	12	anointed	annointed
27	27	considering	consideering
28	1	Oldenberg	Oldenburg
29	23	the flimsy	thefimsy
37	34	Mac donell	Mecdonell
38	25	dawn	down
38	27	ancient	anciant
38	34	eight	eighth
47	18	Soma	Sama
50	9	attained	altained



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